The Jewish Chronicle.

AND

The Hebrew Observer.

בטח בה׳ ועשה טוב׃—"Trust to God and do what is Right."—*Psalms.*

TERMS OF SUBSCRIPTION:—PRE-PAID—Quarterly—Stamped, 4s.; Unstamped, 3s.: Impressed Stamp, 4s 6d.

Vol. XVI.—No. 295.] FRIDAY, AUGUST 10, 1860—AB 22, 5620. Price { 3d. Unstamped / 4½d. Stamped

Birth.

July 21st, on board the "Kent," Mrs. Morris Cohen, from Melbourne, of a daughter.

Married,

On Wednesday, August 8th, at 34, Gloucester Terrace, New Road, by the Rev. Dr. Adler, Mr. Henry Samuel to Miss Sarah D. Levy, only surviving daughter of the late Mr. Barnett Levy.

Died

On the 6th inst., at Albion Villas, Folkestone, of epilepsy, in his 16th year, Isaac Louis, fifth son of Louis Cohen, Esq., of South-street, Finsbury.

On the 22nd of May last, at her residence, Wynyard-square, Sydney, New South Wales, Dinah, the beloved wife of Isaac Levy, aged 75.

At the same place, on the 30th, Isaac Levy, Esq., aged 62, surviving his fond and affectionate wife only eight days. Their deaths will be deeply lamented by a large circle of friends and numerous family. The departed were the parents of Mrs. Jacob Marks, of 44, Bedford-square, London. Mr. Levy was a liberal benefactor to the various charitable institutions of Sydney.

MR. JACOB MAGNUS returns his sincere THANKS to his friends for their kind enquiries during his week of mourning.—11, Berners-street, Oxford-street, August 9, 1860.

WANTED, by the BRIGHTON Hebrew Gongregation, a READER, who is also competent to give instruction in the Hebrew language.

Letters to be addressed to the Wardens, Synagogue Chambers, Devonshire-place, Brighton.

WANTED, for the LEEDS HEBREW CONGREGATION, a שו״ב, חזן מוהל, and Teacher. For particulars apply to M. Glückstein, President, Leeds.

P.S.—All applications to be sent in on or before the 30th of August next.

THE COMMITTEE of the GREAT SYNAGOGUE is ready to CONTRACT for CLOTHING, to the value of about £170.

Samples can be seen and particulars had at the Great Synagogue Chambers. Tenders must be sent in on or before the 20th instant.

August 6th, 5620.

JEWISH LADIES' BENEVOLENT LOAN SOCIETY.

ESTABLISHED 1844.

THE Committee ACKNOWLEDGE with thanks the receipt of £19 19s., a BEQUEST of the Late Mrs. ISAAC FOLIGNO, one of their deservedly respected members.

REBECCA HYAM, Treasurer.

47, Gloucester-square, Hyde Park.

August 6th, 1860.

TO THE JEWISH PUBLIC.

Leicester, 5620—June 15th, 1860.

FEW as the Jewish Residents of LEICESTER are, they yet feel most deeply the want of a SYNAGOGUE, in which they might regularly worship the God of their fathers, not less for their own edification than for that of the Jewish visitors who continually come to their town. They have for this purpose procured a Building, and collected amongst themselves £50.

It must, however, be clear that for so small a sum—considerable in proportion to their number and means—the Synagogue could not be established. They therefore earnestly and hopefully APPEAL to their Co-religionists throughout the United Kingdom, to assist them, by their Contributions, in carrying out the pious work in which they are engaged.

SUBSCRIPTIONS.

Amount received in Leicester £50

FURTHER DONATIONS.

	£	s.	d.
M. Hart, Esq., Ramsgate	1	1	0
Messrs. A. Spielmann and Co., London ..	1	1	0
Subscriptions collected in London, per H. Ansell, Esq.			
H. Ansell, Esq.. ..	1	1	0
Mrs. Ansell		10	6
Moss Ansell		10	6
Louis Nathan, Esq. ..	2	0	0
Louis Cohen, Esq. ..	1	1	0
I. D. Mocatta, Esq. ..	1	1	0
Morris Cantor, Esq. ..	1	0	0
A Friend	1	0	0
A Friend		10	6
P. Casper, Esq.. ..		10	6
L. Goldberg, Esq. ..		10	6
D. Harchell, Esq., Birmingham		10	6
Subscriptions collected in Birmingham.			
Jacob Phillips, Esq...	1	1	0
Messrs. J. C. Cohen and Sons	1	1	0
A. S Blankensee, Esq..	1	1	0
B. L. Joseph, Esq. ..		10	6
Hy. Joseph, Esq. .		10	6
Morris Myers, Esq. ...		10	6
A. Danziger, Esq. ..		10	6
Morris Marks, Esq. ..		10	6

Donations will be thankfully received by—

Messrs. A. SPIELMANN and Co., Bankers, Lombard street, London;

A. BLANCKENSEE, Esq., 8, Great Charles-street, Birmingham.

By the President, S. HARRIS, Esq., Granby-street, Leicester.

And by the Treasurer, JOSH. LEVY, Esq., East Gates, Leicester.

MR. HENRY A. ISAACS has great pleasure in acknowledging the undermentioned DONATIONS in behalf of a distressed family:—

Amount already advertised £20

	£	s.	d.
Nathaniel Levy, Esq., per Jewish Chronicle	1	0	0
Alexander Levy, Esq..	1	1	0
Phillip Hart, Esq. ..	1	1	0
Mrs. B. Moses		10	0
Benjamin Alexander, Esq.	1	1	0
A Friend	1	0	0
William Harris, Esq. ..	1	0	0

Further donations will be thankfully received, and acknowledged through the medium of the "Chronicle."

27, Finsbury-square, August 7th, 1860.

SUPERIOR EDUCATION FOR YOUNG LADIES IN PARIS.

TO Parents who are desirous that their daughters should obtain a thorough knowledge of the French and German languages, an excellent opportunity is offered by Mrs. ROSENTHAL, No. 4, RUE DE L'ECHIQUIER, PARIS, who will receive a few English young ladies in her house. German and French being constantly spoken in the house of Mrs. R., the young ladies entrusted to her care will have the advantage of mastering both these languages, theoretically and practically, at the same time. With every possible regard to domestic comforts, the strictest attention will be paid to the moral and intellectual training, and to the formation and development of lady-like habits; and it will be the anxious care of Mrs. R. to promote the culture of their minds and virtues. Mrs. R., a native of Germany, and for many years a resident in Paris, is assisted by her daughter, who has received, under a constant maternal solicitude, a very superior education, and by able masters, for the various branches of art and science, and can offer unexceptionable references to parents of the highest respectability in London and Paris, in the education of whose daughters she has always given entire satisfaction. Terms—£80 a year. With the exception of Music, Dancing, and Drawing no extra charges whatever will be made. Every further information given by Mrs. ROSENTHAL, 4, RUE DE L'ECHIQUIER, PARIS.

BRITISH SYRIAN RELIEF FUND.

PRESIDENT—Lord STRATFORD DE REDCLIFFE.

CHAIRMAN OF THE EXECUTIVE COMMITTEE—Sir MOSES MONTEFIORE, Bart.

COMMITTEE.

The Marquis of Lansdowne.
The Marquis of Clanricarde.
The Lord Bishop of London.
The Earl of Malmesbury.
Earl of Shaftesbury.
Viscount Eversley.
Lord Ebury.
Lord Calthorpe.
Lord Stanley, M.P.
Sir Culling Eardley, Bart.
The Lord Mayor of London.
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Admiral Sir C. Napier, M.P.
Hon. A. Kinnaird, M.P.
Mr. Alderman Salomons, M.P.
John Labouchere, Esq.
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G. W. J. Repton, Esq., M.P.
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George Hatfield, Esq., M.P.
J. C. Ewart, Esq., M.P.
Thomas Bazley, Esq., M.P.
E. Baines, Esq., M.P.
Darby Griffith, Esq., M.P.
Sir Moses Montefiore, Bart.
Sir J. Ferguson, Bart., M.P.
Hon. William Ashley.
J. P. Kennard, Esq.
Colonel Gawler.
H. Austen Layard, Esq.
M. Spartali, Esq.
W. Holt Yates, Esq., M.D.
Colonel Walker, R.A.
Thos. Hodgkin, Esq., M.D.
Fred. Huth, Esq.
R. N. Fowler, Esq.
H. E. Gurney, Esq.
Adair Crawford, Esq., M.D.
Coleridge J. Kennard, Esq.

The unhappy events which desolate Syria, the Holy Land, and Mount Lebanon, are already too well known through the daily papers and the official despatches. It is estimated that irrespective of the disasters of which Damascus has been the scene, nearly 150 towns, villages, or hamlets have been completely destroyed, with the greater part of the silk crop (the principle source of support), silk factories, &c. To add to these miseries, the grain crops have also unfortunately failed this year through drought.

Seventy-five thousand persons (of whom ten thousand are widows and orphans) are reported to be scattered in the mountains and seaports, totally destitute, homeless, and helpless.

This committee has been formed with a view of raising a fund for their relief, without regard to sect or party, through a committee at Beyrout, presided over by her Majesty's Consul-General, to whom a first instalment of £1,000, and a second of £1500, have already been announced by telegraph through the favour of the Foreign Office.

The Committee appeal with confidence to the benevolent and solicit their generous donations, in order to save from perishing by starvation these many thousands of human beings.

Donations are also earnestly requested of Provisions, Clothing, Medicine, Tents, &c., which will be sent out free of expense, if addressed to the "British Syrian Relief Committee," at the Victoria Dock Warehouse, Steel yard, Upper Thames-street, E.C.; or at Messrs. Saunders, Otley and Co.'s East India Army Agency Warehouse, 50, Conduit street, Hanover-square. Persons sending goods are requested to inform by letter, the Secretary, Cyrus Edmonds, Esq., Adelphi Hotel, Strand. The Owners of the British steamer "Euphrosyne" have placed her at the disposal of the Committee; she will sail from Liverpool on the 10th of August for Beyrout, and will convey to the British Consul such donations freight free. Where convenient, these may be addressed—"British Syrian Relief Fund," 4, York-buildings, Liverpool.

The following London bankers have already consented to receive subscriptions to the Fund; Messrs. Barclay, Bevan, and Co.; Glynn and Co.; Robarts, Curtis, and Co.; Smith, Payne, and Co.; Williams, Deacon, and Co.; Sir I. W. Lubbock, Bart., and Co.; Dimsdale, Drewett, and Co.; Heywood, Kennard, and Co.; Ransom, Bouverie and Co.; Coutts and Co.; Call, Marten, and Co.; Cocks, Biddulph, and Co.; Drummond and Co.; and the head offices of the following banks; The London and Westminster Bank, Lothbury, and all its branches; Union Bank, London Joint-Stock Bank, and the National Bank, and all its branches in Ireland

SUBSCRIPTIONS.

	£	s.	d.
Amount already advertised (together with 20,000 yards calico from Messrs. Lascaridi and Co.)	£3,131	0	0
Her Majesty THE QUEEN	200	0	0
His Royal Highness THE PRINCE CONSORT ..	100	0	0

Subsequent Subscriptions:—

	£	s.	d.
Directors, Ottoman Bank	£250	0	0
C. T. Tower, Esq. ..	5	0	0
Abm. Mocatta, Esq ..	5	0	0
T. D. Mocatta, Esq ..	5	0	0
E. M. Frith, Esq. ..	0	10	6
S. J. Sanderson, Esq.	1	0	0
H. M. Butler, Esq ..	5	0	0
Jacob Mocatta, Esq.	5	0	0
Messrs. Kirby, Bird, and Co.	1	0	6
J. and D. Andrade ..	3	0	0
Rev. R. S. Hardy ..	1	1	0
William Ewart, Esq., M.P.	5	0	0
Mrs. Sellon	1	0	0
Received per Messrs. Heywood, Kennard, and Co.			
Edward Lear, Esq. ..	5	0	0
Mrs. W. Ashburner ..	2	0	0
The Turkish Ambassador..	10	0	0
Miss Elizabeth E. Gore	5	0	0
Messrs. James and Shakespear	10	10	0
Mrs. Christie, Brighton	0	10	0
C. J. Cruttwell, Esq...	2	0	0
Rev. Robert H. Walpole	2	0	0
Sympathiser	5	0	0
Rev. W. Cleaver ..	1	1	0
Messrs. Barnett, Hoare, and Co.	50	0	0
Messrs. Cunliffe and Co.	50	0	0
Sir Arthur Elton ...	5	0	0
Messrs. Overend, Gurney, and Co. ..	100	0	0
H. Guedella, Esq. ..	5	0	0
Alex. J. Montefiore ..	3	3	0
George Lowe, Esq., F.R.S.	1	0	0
D. Rogers, Esq. ..	0	2	6
Messrs. P. Cazenove and Co.	10	10	0
Sympathiser, 2nd subscription	5	0	0
Fredk. H. Janson ..	2	2	0
Rev. V. Knox Child ..	1	1	0
Rev. Francis Cannon..	0	5	0
Messrs. Melas Brothers	20	0	0
W. Ray Smee, Esq. ..	1	1	0
Richard Christian, Esq.	1	1	0
C. Neale, Sevenoaks.	10	10	0
Fredk. Combs, Esq. ..	1	1	0
J. A. Franklin, Esq. ..	2	2	0
Messrs. Samuel and Montague	5	5	0
Received at the Baltic.			
Messrs. P. P. Rodocanachi and Co. ..	30	0	0
Messrs. Fizinias Brothers	30	0	0
Messrs. Tamvaco, Micrulachi, and Mavrogordate	30	0	0
Messrs. Franghiadi and Rodocanachi ..	20	0	0
Messrs. Scaramanga Brothers	10	10	0
Messrs. C. and M. Sevastopulo .. .	10	10	0
Messrs. Cassavetti and Co.	50	0	0
Per Messrs. Coutts and Co.			
Anonymously	0	5	0
The Earl of Ducie ..	5	0	0
The Countess of Ducie	5	0	0
Lady J. Langston ..	5	0	0
Miss C. Pusey	0	10	0
Colonel J. F. D. Crichton Stuart	5	0	0
The Countess of Ducie	11	11	0
The Earl of Guildford	10	0	0
The Earl of Fortescue	25	0	0
Per Messrs. Biddulph, Cocks, and Co.			
Antionias Omeorney ..	3	0	0
Thomas Newnham ...	5	0	0
Capt. Purey Cust ..	1	0	0
Miss Mackintosh, Montagu-square	2	0	0
Hon. Mrs. Wm. Cust..	2	0	0
Miss R. H. Cust Gosling	2	12	0
Per Messrs. Barclay, Bevan, and Co.			
George H. Gibb, Esq.	10	0	0
R. Lush, Esq.	10	10	0
Major Lake	5	0	0
Wheelers, on account of T. W.	10	0	0
D. Goddard, Esq. .	1	1	0
John Fielder, Esq. ..	5	0	0
Lord Woodhouse ..	10	0	0
Chas. Birch Broughton, Lodge, Bootle, Liverpool	5	0	0
Per Bouverie and Co.			
Mrs Walter Burrell ..	10	0	0
Sympathising Tetian ..	1	0	0
. Ferguson, Esq. ..	5	0	0
Mrs. C. Darwin ..	1	0	0
Miss S. E. Wedgwood, Hartfield	10	0	0
Capt. and Mrs. Huish	5	0	0
Hon. A. Kinnaird ..	10	10	0
Sir J. S. Hippisley ..	10	10	0
G. Repton, Esq., M.P.	5	0	0
E. Batty, Esq.	1	0	0
Thomas Bazley, Esq., M.P.	5	0	0
Rev. Arthur Stanley ..	5	0	0
E. A. Bradshaw ..	5	0	0
Robt. D. Wilson ..	5	0	0
Colonel Walker ..	1	0	0
Messrs. Dimsdale and Co.			
Cash	19	0	0
Per Dr. Hodgkin ..	4	0	0
Per Jos. Bishop ..	1	0	0
Cash	5	0	0
Per E. P. and R. S. ..	2	0	0
A Lady, per Martin and Co.	20	0	0
Per Drummond and Co., Ed. Lear	5	0	0
Per Jos. Cash	2	0	0
Friends in Brighton, per Dr. Hack ..	10	10	0
J. B.	1	0	0
Geo. Thomas	10	0	0
R. L. Ford	5	0	0
Thomas Binns.. ..	3	3	0
P. Bedford	2	0	0
Miss Caroline Gunter	1	0	0
Miss Anne Gunter ..	1	0	0
Miss Margaret Pope ..	5	0	0
Jos. Pease	20	0	0
J. B. Pease	5	0	0
Sarah Rountree ..	5	0	0
J. E. Howard	10	0	0
D. Miller .. .	2	0	0
Dr. Kitching	1	0	0
J. Betts	0	10	0
J. M.	1	1	0
Robt. Walker, Leeds ..	5	0	0
Ann M. Walker ..	5	0	0
Bristol Bank, per R. Charlton	5	5	0
John Priestman, Bradford	10	0	0
Per Rev. N. Nevin,—			
Anonymous	1	2	6
Mrs. Ryer	1	1	0
L Dell	1	1	0
Ditto	1	1	0
Mrs. Nevin	1	1	0
Hon. C. Scarlett ..	1	0	0
B. Ellis	1	0	0
Capt. Ross, R.E. ..	0	12	0
Miss Moule	0	5	0
In sums under 5s.	0	7	6
Per Joseph Gibbins ..	5	0	0
Benj. Welford	0	10	0
Caleb Fletcher.. ..	5	0	0
J. B. Lowe	5	0	0
Eliza Barclay	3	3	0
Per Rev. W. Nevin, Anonymous .. .	0	5	0
Mrs. Backhouse ..	1	0	0
A. M. Pumey	5	0	0
Per Drummond and Co., Miss Julia Trevelyan	10	0	0
Per Harvey and Co., Barnsley	10	0	0
Wm. Ball	5	0	0
Richael Albright ..	2	0	0
J. M. Albright.. ..	1	0	0
R. Albright, jun. ..	1	0	0
C. Albright	0	10	0
C. A. Sessions	0	10	0
Wm. Lister	0	5	0
Mrs. M. Blunt ..	5	0	0
J. B. Callander.. ..	1	0	0
Mrs. Wm. Whately ..	1	10	0
C. B. Wales's family ..	1	10	0
Robert Ashington, jun., Leeds..	0	10	0
Mrs. Charlotte Shipley	1	0	0
Conway Shipley ..	1	0	0
Rev. Aubrey Shipley ..	1	0	0
Per Drummond and Co., A Friend	1	0	0
Mrs. Beaumont ..	2	2	0
Wm. Beaumont ..	2	2	0
Geo. Thomas	2	2	0
E. N.	2	2	0
Samuel Lloyd, per Birmingham Bank ..	3	0	0
James Huntley.. ..	2	0	0
James Burne	0	5	0
Mr Gilkes	0	10	0
Mr. Sutton	1	0	0
Anonymous, per Rev. Mr. Nevin	1	10	0
Alfred Leggatt, Esq. ..	1	0	0
Mrs. Green	5	0	0
Anynymous	0	5	0
Mrs. and Miss Thompson, Brighton ..	25	0	0
William, James, and Henry Thompson ..	25	0	0
Robt. Warner, Esq. ..	5	0	0
J. Letchworth, Esq. ...	2	0	0
S., per A. W. Bennett	2	0	0
Thos. Harvey, Esq. ..	1	0	0
J. Harlock, Esq. ..	1	0	0
W. Farmer, Esq. ..	1	1	0
J. Gayver, Esq. ...	1	0	0
W. P. M., per A. W. Bennett	0	2	6
Donations from Friends at Leeds	25	0	0
Joseph Sharples, Esq.	5	0	0
Robt. Forster, Esq. ..	3	0	0
J. Green, Esq... ..	1	0	0
J. Marsh, Esq... ..	1	0	0
H. Wilson, Esq. ..	0	10	0
C. Hicke, Esq. ..	1	10	0
Joshua Wilson, Esq. ..	2	0	0
Henry Wilson, Esq. ..	4	0	0
Charles Wilson, Esq. ..	2	0	0
Caleb Wilson, Esq. ..	2	0	0
Jos. J. Foster, Esq. ..	25	0	0
Lucy Bradshaw ..	2	0	0
S. and J. Pim	1	0	0
Saml. Marshall, Esq. ..	13	0	0
L. S. Lloyd, Esq. ..	10	0	0
Saml. Marshall, Esq..	13	0	0
W. D. Crandson, Esq.	5	0	0
S. Allen, Esq.. ..	2	0	0
John Hodgkin, Esq. ..	2	0	0
R. R. Rickman, Esq. ..	2	0	0
R. Rickman and Sisters	2	0	0
Margaret Wood ..	0	10	0
Jno. C. Lucas, Esq. ..	0	10	0
Caleb R. Kemp, Esq. ..	0	5	0
Nathan Smith, Esq. ..	0	5	0
Mrs. Rashleigh Rodd, Biddeford, an assortment of Female Clothing.			

HONORARY SECRETARIES.

Sir C. E. Eardley, Bart., 7, Adam-street, Strand, W.C.

Sir James Fergusson, Bart., M.P., 27, Chesham-street, S.W.

J. P. KENNARD, Esq., 4, Lombard-street, Treasurer.

CYRUS R. EDMONS, Secretary.

Adelphi Hotel, Strand.

AS COMPANION to a Lady.—A YOUNG LADY is desirous of meeting with an ENGAGEMENT as above. Being accustomed to long sea voyages, will have no objection to travel. Address, by letter, E. J., at the office of this paper.

BOARD and LODGING REQUIRED for a Jewish Apprentice, about 14 years of age. Address, by letter, with terms, to S., Jewish Chronicle office, Bevis Marks.

TO WATCHMAKERS.—A Person of talent and experience REQUIRED for the Watch-repairing department, more particularly Geneva work. Apply to Mr. Emanuel, Silversmith, 11, High-street, Southampton.

AN APPRENTICE WANTED, to a Wholesale Trimming Manufacturer. A. MARKS, 119, London Wall.

WANTED a SITUATION as COOK, by a respectable Person, who thoroughly understands her duties. Prefers where a footman or parlour-maid is kept. No objection to town or country. Address, by letter, A. B., 14, Jewish Chronicle office.

WANTED, a respectable YOUTH, to make himself generally useful in Warehouse and Counting-house. Apply to A. L. Levoi, Cigar Manufactory, 191, Bishopsgate-steeet Without.

WANTED an ENGAGEMENT, in a Mercantile Firm for a respectable Youth, 14 years old, who writes a good hand. Is well conversant with figures, and understands and can speak German. For particulars apply to Mr. Lang, 17, Charlotte-street, Fitzroy-square, W.

NOTICE OF REMOVAL.

S. SILVER, COOK and CONFECTIONER, begs to inform the public that in future all business will be carried on at

No. 39, Middlesex-street, Aldgate.

All kinds of French, Italian, and German Pastry and Confectionery, Wedding Dinners, Breakfasts, Balls, and Dejeuners, and Parties supplied in the first-class Foreign or English style. Ices, Jellies, or Blanc-manges. On all public occasions, weddings and private parties, the greatest satisfaction has been expressed at the manner in which Mr. S. has served the entertainments. All kinds of Confectionery manufactured on Mr. Silver's own premises.

N.B.—No connection with the shop in Gravel-lane.

OUR COMMUNAL WEEKLY GOSSIP.

[We deem it right to state that we do not identify ourselves with our correspondent's opinions.]

THE MASSACRE AT DAMASCUS. — COUNT CAVOUR'S LETTER.

Now that the hearts of the Damascene Christians are no doubt softened by the calamity which has befallen them, now that the Jews of England and France have made themselves so prominent in their efforts to succour the Syrian Christians, now that the Great Powers will undoubtedly adopt measures for checking the spirit of fanaticism, impelling in the East creed against creed, and for affording efficient protection to the oppressed races—now I think another attempt should be made to obtain redress for a grievance hitherto obstinately refused to the Jewish inhabitants of the capital of Syria by their bigoted Roman Catholic neighbours. The wrong to which I refer is the following. When twenty years ago the then French consul of Damascus, the notorious Ratti-Menton, charged the most respectable Jews of Damascus with the murder of a certain monk, in order to make use of his blood in their Passover ceremonies, the Roman Catholic clergy, despite the outcry of Europe, and despite the declaration to the contrary of both the Pasha of Egypt, Mohamed Ali, then ruler of Syria, and the Sultan of Turkey, erected a tablet in the principal church (I forget the name), whereon, as a matter of course, the guilt of the murderous Jews was recorded, whereby the fanaticism of a bigoted population is purposely fostered. All efforts to induce the authorities to get this disgraceful tablet removed have hitherto failed. Such a record in a church would even in Europe, where the strong hand of the law curbs all passions, prove mischievous. But in a country where the authority of the Government is at all times weak, and the hatred of the different sects to each other strong, such a record, conspicuous in a place naturally calculated to work upon the heated imagination of the fanatic Oriental, is but too likely, when opportunity serves, to call into activity his sanguinary instincts. The desirability of getting this lying witness of a terrible calumny removed must consequently be self-evident. Representations should therefore be made on the subject to the commander of the French expedition, now setting out for Syria, or the commissioners of the Great Powers, under whose direction the troops will be placed, and there seems now to be a fair chance that a request to this effect would be complied with. Such a representation might be made with great propriety either by our own Board of Deputies or by the French Consistory, since it was these two bodies who at the time sent a mission to Damascus.

The Mortara crime seems doomed not to be obliterated from public memory. However stirring the events of the day, however exciting the scenes now enacting in the south of Europe, somehow or other the memory of this atrocity, kept under for a little while by occurrences of absorbing interest, turns up again. Thus Count Cavour only very lately threw it in the face of the acrimonious Archbishop of Chambery. Never since the councils of the Visigoths framed those murderous canons against the Jews, which cannot be read without a shudder, has a crime cost Romanism so dearly as this abduction. And what if, after all, the Roman church should be doomed to rouse all this indignation, and to excite all this odium, without any advantage to herself! What if, after all, this boy should not be destined to swell the ranks of the faithful, but to be restored to his unbelieving parents! The thing is not quite so impossible. The avenger from the south approaches—the Neapolitan crisis is at hand. If Naples falls, the revolution cannot be kept out of the Papal states. Let Garibaldi only for one single day bear sway in Rome, and the most atrocious crime of modern papacy will undoubtedly be atoned for. The Mortara family need not yet give up its hope. Unless the Pope in his impending flight carry this child with him as a trophy of the great conquests of the church, the despairing mother may yet clasp her captive son to her bosom.

PROGRAMME OF THE UNIVERSAL ISRAELITISH ALLIANCE.

In compliance with the promise made a fortnight ago we now give copious extracts from the programme of the Alliance, adding that persons wishing to join the association must address themselves in writing to M. Netter, Tresorier de l'Alliance Israélite Universelle, Rue de Vendome à Paris.

UNIVERSAL ISRAELITISH ALLIANCE.—EXPOSITION.

Of the numberless projects which daily emanate from the organs of publicity, few pass from the domain of theory into that of fact.

Some, perhaps, may be exempted from this general law; these favoured ideas are probably those which by their object, their tendency, their practical character, and the results which may legitimately be expected from them, tally best with the general predisposition; those which correspond with the latent and undefined wishes of the mass, those which are destined to satisfy a want universally felt.

But even for this favoured class of propositions there is one absolute condition—time. They must be submitted to the test of duration, that they may be matured by frequent demonstrations; that by these means their real nature may be shown, that investigation may point out the weak points, and thus lead to their perfection. When once such an idea has been put forth, forgotten, and when again brought forward circumstances prove that it is in time; when, in fact, some extraordinary case presents itself that makes the void which this idea is intended to fill more sensibly felt, then, in face of such strong recommendations, after numberless windings, the inquiry is ended, the time for abstract deliberation is closed, the period of action has arrived, and earnest men feeling what it is necessary to do have only to agree on the mode of execution, to establish in common the new work.

These are, in a few words, the history of the plan which is being elaborated for the formation of an Universal Israelitish Alliance, destined to become the centre of moral progress, of religious solidarity, and protection for those who suffer for no other cause than being Israelites.

Men who previously knew little or nothing of each other are united to realise this idea. From the present time the result of their cordial co-operation will be seen. For a length of time the necessity for the formation of such a plan has been recognised, and more than once this sentiment has given rise to formal propositions, which were never carried out. In France, in 1851, and afterwards, in 1853, a member of our community, M. Jules Carvalho, expressed a wish for the formation of an Israelitish congress. In 1858 another of our countrymen, M. Isidore Cahen, finding a useful precedent established by Protestants, to which he could refer, and thinking to respond to a universal feeling called forth by a recent notorious event, induced his co-religionists to unite for their common interest, for mutual protection, and general progress; many letters of adhesion, among others one from the rabbi Astruc, associated in our present work, expressed eloquently that such a proposition ought to find an echo in Israelitish hearts.

In February, 1860, in the same place whence the first appeal emanated, M. S. Bloch took up again the idea, under the same title as that chosen by our society. Finally, a month since, a number of co-religionists of Paris, with no other claim than their devotion, without any other mission than that which the warmth of their feeling conferred upon them, with no other desire than to take the necessary initiative, united, listened to each other, and associated themselves. From this spontaneous co-operation, now goes forth the association which we submit for public ratification, in the name of those who are charged with its establishment. To carry that conviction to other minds which animates so powerfully some among us, it is necessary to urge two essential points: 1st.—The important services which the projected society may render; 2nd.—The favourable symptoms and the praiseworthy tendencies as shown by the sympathetic reception already accorded to this work.

The idea in question is, as we have said, among those which recommends themselves to general attention; but in urging its significancy, it will not be out of place to enumerate the number of circumstances under which such a society can be productive of good:

At first, every concentration of powers, be they moral or political, is fruitful in itself. Isolation makes the most intelligent initiative powerless, and at the present time more than ever one cries in the desert if he cry alone. The simple fact of knowing that one is in accord of opinion with others, that others share benefits and injuries with us, is sufficient to inspire more perseverance in the struggle, more hope in success, more firmness to brave injustice.

Moreover, many Israelites suffer in the world on account of their faith, either in their material welfare or their moral interests. Where is the individual sufficiently powerful to protect all or help all? If anyone replies that individuals can well, each in his place, fulfil certain conditions of such a programme, he is ignorant of the time that is lost, and the resources and energy wasted for want of unity of action; and then, can each be exactly informed, and in the right time of the miseries there are to alleviate, or of the iniquities there are to redress?

On the other hand, the press already serves with Israelites as an invaluable lever, to remove the mountains of hostile prejudices. This is a power of recent creation of which our fathers had not free use, we, who are more fortunate, ought more and more to endeavour to avail ourselves of it; every moment there are facts to reveal, accusations to refute, truths to spread. Who is equal to such a task?

Even in the most enlightened countries, either from habit, inadvertence, or prejudice, it frequently happens that the term Jew is made use of in an ignominious sense, the whole community is blackened, and aspersed in the person of a guilty one. There will henceforth be a chance of removing such abuses against which we have hitherto protested in vain; at least, there will in future be a society, the special mission of which will be to obtain redress for these wrongs.

Should we wish to be read up in Israelitish publications, newspapers, or books of the whole world. It would be easy, through the care of society, to find them collected, and thus to have before us daily all the steps taken for our emancipation, all the proofs of our intellectual activity, to measure the developement of morals and mind, to assist in the formation of new communal works, and we can even take a bird's eye view of those adventurous pioneers who go to the most distant places to plant the flag of Israelitish Monotheism. But what is most important is that there should be constituted a centre of universal reference for all that concerns the position of our co-religionists, the exceptional laws under which they suffer, the acts of oppression of which they are the victims, the efforts which they make to free themselves from a galling yoke, or to lighten it, their claim to our sympathy, the assistance which they need; this is what it would know best, and of which it would be exactly informed. By this means no act of religious intolerance would be perpetrated, with regard to Israelites, without the report of it being re-echoed here. Liberty of conscience had been allowed elsewhere, in Holland, England, and America before it was proclaimed and established in France; but from France emanated that incontrollable movement in favour of freedom of conscience. It was the principles of 1789 which contributed most largely to it. Do not let us forget such precedents. Let us convene all willing men, of whatever country they may be, to form a peaceful association, which cannot be suspected by any person, and by which the whole human race must be benefited. It will become the centre of Israelitish redemption, whither outraged conscience will come to appeal, the hearth on which sentiments of charity and religious solidarity will be cherished; thither will converge all complaints; hence will depart messages of peace, relief, and beneficent inspirations.

When once it is known everywhere that there exists a means of assistance and protection on one hand, our persecuted co-religionists will not feel themselves abandoned without resource, without defence. They can reckon upon allies; they will be better able to make themselves respected; on the other hand the persecutors will be induced gradually to moderate their demands, to lower their pretensions: they would have before them a moral power, which they could neither frighten nor corrupt; they would feel that they were overlooked, and they would no longer contend.

(To be continued.)

SOMETHING FOR ANTIQUARIES.

We have been favoured with a letter from Mr. Benjamin, the traveller, from which we make the following extract:—

Cincinnati, July 10, 1860.

Last night something extraordinary came under my notice, and I hasten to communicate it to you, in order that you may give it publicity, if you deem it worthy thereof, translating it from the Hebrew.

In the district of Ohio, 130 miles from Cincinnati, there is a river called Sciotto (שיאטא) passing through a valley of the same name. On this river lies the city of Newark, the site of which was anciently inhabited by the Judians. Now, two miles to the west of the city, near the river, the ground being excavated, a four-cornered stone of an irregular shape was found, each side of which bore a Hebrew inscription engraved on it, a fac-simile of which, also containing the various dimensions and a drawing of the exact shape, I beg to enclose. The stone has passed through the hand of a cunning workman. The two broadsides are smooth like marble, the other two are somewhat damaged. It feels like sand, and looks like a grinding stone. This kind of stone is not found in the district, but only in the sea Shupiria (ים שופיריא), from whence it must therefore have been brought. This discovery has excited in a high degree the attention of the American antiquaries, who unanimously consider the stone as a proof that the Indians are descendants of the ten tribes. And because I am a Hebrew traveller, and my name is known, several Gentile antiquaries came also to me to learn my opinion on the subject; for the object of my travels is to enquire into the fate of the ten tribes of Israel, which have been lost these 2416 years.

Now our sages say that the law was originally written in Hebrew characters, but that Ezra the scribe brought up with him from Babel, Assyrian characters, and that ever since that time we write the law in Assyrian characters. It being known that the ten tribes did not return in the time of Ezra, but remained in the places of their captivity, they without doubt retained also their language and characters, which are the Hebrew. It is therefore not likely that the inscription of this stone, found in a well, emanates from any descendants of the ten tribes; and as there exists no other nation save Jews that make use of the Hebrew language and characters for such purposes, my opinion is that there were eastern Jews among the first discoverers of this land, from whom the inscription might proceed. This is a practice not rarely resorted to in the eastern atmosphere. It therefore remains to be ascertained from the shape of the characters the century to which they belong. Being deficient in this branch of knowledge, I thought I would send you a fac-simile, in the hope that some European scholar will solve the problem.*

In addition to this, we copy the following from an American paper, since come to hand:—

The people of Newark are highly interested about a recent remarkable discovery among the aboriginal mounds about two miles west of the city. It was made by Mr. D. Wyrick, and consists of a hone stone, novaculum, shaped like a plummet flattened out and with a button on the head, polished, and curiously inscribed on both sides and edges with Hebrew characters: a Hebraist translated them, and to verify the rendering, *fac similes* were sent to Dr. Lilienthal, of Cincinnati, who translated each line thus: "The Holy of Holies. The law of God, of the King of the Earth, is the word of the Lord." The stone is of the hardest description, and smoothly polished, and is thought to be a Masonic symbol. It is a little less than six inches long, and over two wide at the bottom end, tapering down to a point, a key stone in fact. It will weigh between three and four pounds. It was found in one of the many wells in the old fortifications hereabout, two feet below the surface of the earth, in a dense forest, and puzzles antiquarians. Research will furnish full particulars hereafter.

AN OBSCURE PHRASE IN CHAUCER.—In Chaucer's "House of Fame" we read the phrase "To shake the bills." Tirwith, in his "Glossary," numbers it among the unknown words. May it not be permitted to suggest that the meaning of of this word is analogous to the biblical ישפוך לארץ מררתי (Job xvi. 14), "He poureth out my gall upon the ground." The word "billes" is in my opinion the plural of "bil" (the gall). As old philosophers and medical men speak of four sorts of gall (four humores) the plural is accounted for.—L. DUKES.

METROPOLITAN FREE HOSPITAL, DEVONSHIRE-SQUARE, CITY.—The aggregate number of patients relieved during the week ending August 4, was—medical, 1197; surgical, 481; total, 1678; of which 460 were new cases.

* The fac-simile can be examined at our office during the business-hours; we shall keep it there for one month. After that we shall send it to the Antiquarian Society.—Ed. J. C.

METRICAL TRANSLATION OF PSALM LXIII.

O God! my God art only Thou;
Thee will I early seek; even now
My spirit thirsts for thee;
My flesh longs for thee in a land,
Amid whose dry and barren sand,
I can no waters see;
Thy power, and glory to behold,
As I have seen thee, Lord! of old,
Within Thy sanctuary.
Because of greater value far
Than life or length of days
Thy grace and loving-kindness are,
My lips shall give Thee praise.

Thus while I live I will Thee bless,
And raise my hands, while I confess
Thy name and goodness great;
My soul, contented, shall rejoice,
As filled with dainties; and my voice
Thy praise shall celebrate,
When I remember Thee in bed,
And in the midnight hours am led
On Thee to meditate.
Because to me Thy gracious aid
Swift succour ever brings,
I will rejoice beneath the shade
Of thine expanded wings.

To Thee mine eager soul would speed;
For Thy right hand the help I need
Supplies in sorrow's hour,
While they who seek my soul to slay.
Shall soon be mingled with the clay,
Bereft of all their power;
Before the sword shall they be driven,
And their remains as morsels given,
For foxes to devour.
But glad shall be the king in God,
His friends shall glory all!
While under the avenging rod,
The lying lip shall fall.

UNITED STATES.—THE SWISS QUESTION.

(Concluded from our last.)

But perhaps the petition is granted. It is known that the Hebrew nation are in some degree the capitalists of the world, and it would not be possible to shut the door always in the face of a rich customer. The petitioner is, however, informed that, being a Jew, there are some particular conditions, the petition may be cancelled at any moment. It hangs on the breath of he knows not whom. The day after he has made a contract for his house, at a period when his half completed purchases most demand his presence; when he has embarked his capital in business; or when he is afflicted with sickness, he may at any moment be ordered out of the canton, and without any other cause than "You are a Jew." So careful are the authorities to leave no doubt as to this right of instantaneous expulsion, that it is particularly reserved. (See the 2d citation which follows.)

"You are hereby informed that the common council has fixed your tax for the exceptional and revokable permission," &c., &c.

Some secret enemy or jealous rival may have invented a calumny and procured his expulsion, and he has no right to ask what that calumny is.

Non-Israelite resident aliens are taxed in proportion to their property. An Israelite is taxed without any rule, and not in proportion to his property. He is taxed more heavily than others, and it appears that the only scale is the pleasure of the common council.

Again, he has to support not only the usual taxes in this arbitrary way, but he is subjected to taxes which others are not subjected to, and no complaints, no petitions have been able to avert or remedy this injustice. Yet more, it has been said there is no scale. But there is a scale. The sums demanded by the authorities, on certain occasions, are sometimes increased in amount, more being demanded the second year than the first. The Israelite American citizen, forced by his business necessities to reside upon Swiss soil upon any conditions, however humiliating and unjust, lies completely at the mercy of the local authority. The undersigned has now before him several official documents from cantonal authorities. One, dated 1857, is as follows:

"You are hereby informed that the common council has fixed the tax for your warehouse licence for this year at 600 francs," &c.

The second dated 1858;

"You are hereby informed that the common council has fixed your tax for the exceptional and revokable permission to keep a comptoir and to reside here with your family at 800 francs."

The third and fourth is an "aufenthaltskarte," (permission to reside,) and "handels-patent" (license to trade.) The former is charged quarterly frs. 6.25, and the latter frs. 60.50, every three months.

The right, then, of remaining in this canton to purchase goods manufactured there, besides other taxes, is 1107 francs; and there is not the least guarantee that the subsequent year it may not be doubled. The "handels-patent" has three significant clauses:

1. "Whoever neglects to seek the required visa forfeits his permission, and is liable to a fine of thirty francs."

2. "Without particular permission of the police no Jew can be permitted to hire a magazine or a room as a store-room, or to live in a private house."

3. "In case the holder of the license continues to transact business after its expiration, without renewing it, he shall be subject to the punishment stipulated in the tenth article of the above decree."

Again, the Israelite must confine himself to buying goods. He must not buy houses or land. If real estate should fall to him, he must sell it within a year. He must carry on no other kind of business. He must not trade in cattle. Bargains with a Christian are not binding, except in the presence of the president of the commune and of a relative of the Christian. Letters of exchange drawn in his favour are invalid, unless legitimated in an extraordinary manner. In some districts he is not allowed a place of worship, and in others he is not permitted to commit his dead to the earth, to which both Christian and Jew are condemned for a sinfulness common to all humanity. Even in some of the cantons now free, the action of the authorities of certain communes, possibly disapproved by their cantonal, as well as by the federal government, has been such as to compel the Israelite to bear his dead across the Swiss frontier. A letter to the undersigned, dated January 6th, 1859, from a Protestant clergyman, whose name and residence shall be given, if his testimony be disputed, contains the following:

("During his fifteen years sojourn in Biel two Jews, who died there, were carried over the French frontier, because they could not be buried in Christian graveyards with the Hebrew rites, and would not, of course, with Christian ceremonies. Simple interment in Christian cemeteries is allowed, because they are forbidden to hold real property or to purchase a graveyard.")

("From Locle and Chaux de Fonds the dead bodies of Israelites are always carried into France, there not being in those places any Israelite cemetery.")

These refer to two cantons which have since given to their inhabitants religious freedom. In others, however, where antique ideas yet prevail, it must be seen that, even if interment be nominally permitted, it is by the legislation rendered difficult or impossible. Where no Israelite is permitted to live, except for a short period—where a public place of worship is not allowed—where he cannot hold land, even in a cemetery—it must be seen that sepulture becomes impracticable. All the absolutely restrictive cantons have, of course, the legal right to refuse sepulture, and would be very likely to use it; the granting of it must be entirely arbitrary, and the Israelite receiving it for one of his family to-day could not be certain of procuring it for another occasion. In more than two cantons the treatment is such that they find it expedient to carry their dead to a more charitable soil. If the American (people) were to learn (which they might at any time) that one of their countrymen, dying in Switzerland, had been obliged to be carried by the mourning relatives to receive the last rites in France or Austria, they would consider it a strange return for the esteem and admiration they have always entertained for their sister republic, as holding its place in the front ranks of liberty and civilization. The undersigned believes that the great majority of the Swiss authorities and people would be equally surprised (and perhaps incredulous) to learn that such an incident had occurred, or could occur in any one of the cantons. He has, therefore, submitted the question to a legal authority, and has the honour to present the substance of a "*Gutachten*" (legal opinion) of two Christian lawyers, whose names, if required, will be given. The canton in question is selected as being, not among the absolutely restrictive, but among the liberally disposed, and is one which has a very considerable commerce with the United States. The report presents the following statements:

"The existing laws against the Jews are fifty years old. They allow only a three months' sojourn, the permission to be renewed each time, and depending upon the arbitrary will of the police. The Israelite is not allowed to live in a private house, or to hire a warehouse, without particular permission. Of course, those thus tolerated have not ventured to ask for a cemetery. To the question whether permission to bury, if asked would be allowed, the report gives a negative answer, because only the Catholic and evangelical worship are allowed, and the exercise of the Hebrew worship at a funeral would be unconstitutional."

"To the question whether an Israelite would be allowed to bury his dead in a Catholic or evangelical burying-ground, it is answered that there can be no pretention to such a right, as it must entirely depend upon the local police authority."

The report declares "it is not believed that such an event could take place in the canton."

In conclusion, the two lawyers declare, "no instance has come within their knowledge of any Israelite having been buried in that canton; but that the bodies of the dead are carried into Austria."

The undersigned selects the following, from many instances, in illustration of the manner in which such laws are used by persons calling themselves Christians, for the promotion of narrow private interests, which it is believed, form one chief obstacle to emancipation:

A Swiss citizen, a Christian, not having the necessary capital to establish himself as a tradesman, borrowed some money of his friend a resident alien Israelite, opened his shop and gave employment to a destitute man, also a Christian. The other persons in the town, of the same trade, jealous of an honest and industrious rival, addressed a petition to the common council individually, expulsion of the Israelite. The common council, without investigation, expelled the man, who, thus deprived of the means of existence applied to an enlightened Christian. The latter represented the case to each member of the common council individually, which, on perceiving the truth, reversed the decree.

PIEDMONT.—A MOVEMENT.—We are pleased to find that voices are raised now in Victor Emanuel's dominions for the formation of a Jewish central authority, similar to our Board of Deputies, or the French Central Consistory. In well-written article in the "Educatore Israelita," the desirability of the formation of such an authority is forcibly advocated, and the recent establishment of the American Board of Delegates referred to as a proof how much the want of such central bodies is felt in free countries. We sincerely trust that our Italian brethren will listen to the wise counsel given them by the writer of the article.

RAPAPORT'S SEVENTIETH BIRTHDAY.

We have some time ago shortly noticed the festivities with which the seventieth birthday of the chief spiritual guide of the congregation of Prague was celebrated. We have since seen a more detailed account in the "Jüdisches Volksblatt," which we transfer to our columns in a condensed form.—

The manifestation of the high respect entertained for the venerable Rapaport, as evinced on the 9th of June last, was not confined to Prague, where he fills the office of "oberjurist," the title borne by each of the three rabbis forming the rabbinical college, acknowledged by the community and the Government as the chief Jewish authority in the country, but was also exhibited in many other cities and provinces. The anniversary occupied the local press, and engaged the attention of all classes of society. Congratulations to him arrived from most distant cities, from Amsterdam, Stockholm, Paris, and London, those from numerous towns in Germany, Hungary, and Galicia, not included. Thirty-two of these reached him on the very anniversary; but he also received more substantial tokens of respect than mere epistles. From Hanover there came a large silver goblet; from each of the cities of Vienna, Leipzig, Cracow, and Lemberg came a silver basin and ewer (Rapaport being a כהן). The veneration for him also set the telegraph in motion, and a congratulation by it was forwarded to him on the very morning of his birthday from Breslau. The following is a programme of the festivities.

On the eve of the anniversary the principal synagogue was festively illuminated. During service it was overcrowded, all eyes being directed towards the person who enjoyed such universal respect. On the morning of the festival a special solemn divine service was performed, and among the attendants in the synagogue were seen distinguished strangers, who had come on purpose to take part in the celebration. After service, as he walked home, he found a large multitude lining both sides of the streets, all eager to catch a glimpse of their honoured pastor, and to offer him their congratulations. Arrived at his residence, he was first saluted by the rabbi of the temple congregation, the Rev. Professor Kämpf, in a Hebrew address, and then congratulated by many others, who presented to him tokens of their respect, some very costly, others exceedingly ingenious, and some both costly and ingenious. At 11 o'clock the representatives of the community appeared in a body, and the president, Herr Ernst Wehil, delivered a somewhat lengthy address, in which he pointed out the merits of the rev. gentleman as a popular teacher, as an inquirer and thinker, and an author in general. He concluded by presenting to the rev. gentleman a Hebrew address of congtatulation, and a pair of magnificent and artististically wrought silver candelabra. At the same time a decree was handed to him from the Government, in which the title of first (presiding) rabbi of Prague was conferred on him. The rabbi then, alluding to the 90th Psalm, answered the address in a kind of prayer of thanksgiving, and delivered extempore a short discourse of extraordinary power and eloquence, such as only the enthusiasm of the moment could have inspired, concluding with tendering thanks to the community, and a benediction to its members. After some little exchange of friendly words with several of his numerous admirers present, Dr. L. A. Frankel, the poet, stepped forward, addressing the rabbi in the name of the Viennese congregation, which had sent him to the festivity as its deputy. After an eloquent oration the doctor read a congratulatory address from the Viennese congregation, handed to him a letter from Baron Rothschild, of Vienna, and a festive poem from the Hebrew poet, Stern. Other compositions of great poetical merit, from distinguished authors, were likewise presented to him. On the same morning addresses and other more substantial tokens of respect, were presented by deputations from the various local charitable institutions, and the wardens of the different synagogues. After dinner a deputation from the Jewish students in all the three faculties of the university of Prague was introduced; its members having offered their congratulations to the rabbi, the Jewish scholars of all the higher Jewish schools, headed by their masters, as well as the directors of the private Jewish educational establishments, appeared, all offering their hearty congratulations. For the evening a procession by torch-light, on a grand scale, in honour of the rabbi, was to take place. At the special request of the rabbi, who dislikes all ostentation, however, this part of the programme was not carried out, and there remained only the serenade. Three pieces were sung under the window of the venerated man—a Hebrew cantate, and a German choral, the text of both composed by the Rev. Professor Kampf, and set to music by the chief cantor, Pereles. It was also under the direction of this gentleman that the musical pieces were executed. Between the two pieces, Creuzer's "This is the day of the Lord" was sung. The choir, consisting of the cantors of the various synagogues, and of volunteers from the community, numbered 40 individuals. The "Dreibrunnenplatz" where the rabbi resides as well as the adjoining streets, were filled by an immense multitude, who had all turned out in honour of the rabbi. The singers having retired, after receiving the personal thanks of the rabbi, the festivities of the day were concluded.

TURIN.—A MARK OF DISTINCTION.—The king has decorated Signor Solomon Sinigaglia with the order of S. S. Maurizio e Lazzaro, in reward for the success with which he has for the last 40 years applied himself to the manufacture of silk. Signor Sinigaglia, whose productions were greatly admired both at the London and New York exhibitions, is also highly respected for his philanthropy and numerous acts of benevolence. —*E. I.*

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JEWS' HOSPITAL, MILE-END.
For the Support of the Aged and Education and Employment of Youth of both sexes.

INTENDED NEW BUILDING AT LOWER NORWOOD

THE Committee of the JEWS' HOSPITAL, in seeking to raise by public SUBSCRIPTIONS part of the amount required for building the New Structure, beg to call the attention of their co-religionists to the appeal lately published. They hope that this great public undertaking will evoke that spirit of liberality which has ever characterised their brethren in responding to appeals on behalf of charitable institutions.

As there is not any complete register, should any member of the community not have received a circular, it is hoped that such omission will not militate against the funds now in the course of collection.

As the Committee intend shortly to publish the Subscription List, they respectfully beg to urge upon those friends of the Charity who have not yet contributed to the fund to forward their donations as early as possible, which will be thankfully received by the undermentioned gentlemen, and by any member of the General Committee.

HENRY FAUDEL, CHAIRMAN,
HENRY L. KEELING, } TREASURERS.
LAWRENCE MYERS, }
S L. DE SYMONS, HON. SEC.

OFFICE: 2, Monument Yard, London, E.C.
JULY, 1860.

S. L. DE SYMONS, Hon. Sec.

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NOTICES TO CORRESPONDENTS.

Received,—"Gazetta di Tunisi." "The History, &c., of Natural Guanos," by J. C. Nesbit; Rogerson and Tuxford. "Festival Prayers," vols. II. and III.: P. Vallentine. "Jew and Christian," accepted. The "Sunday Band."—Poems, unless of high merit, cannot be inserted. We must therefore, to our great regret, decline the lines. I. M. L.—The newspaper will be noticed.

Communications received on Thursday cannot be noticed the same week.

Subscriptions to the Jewish Chronicle and Hebrew Observer:—Mr. Meyer Blankensee, Birmingham, up to June 30, 1860, and advertisement, 19s. 6d. Mr. M. Abraham, Nottingham, up to June 30, 1860, 16s. Rev. I. Bernstein, North Shields, up to October 26, 1860, 4s.

CALENDAR FOR THE ENSUING WEEK.

Friday	August 10	Ab 22	Sabbath com. at 7.0.
Saturday	" 11	" 23	Sabbath closes at 8.20
			עקב, Deut. vii. 12.
			Haph., Isaiah xlix.

The Jewish Chronicle, AND Hebrew Observer.

LONDON: FRIDAY, AUGUST 10, 1860.

UNIVERSAL ISRAELITISH ALLIANCE.

An association under this title has been formed at Paris, which, as will be inferred from the programme, published in another column, is likely to have an important future. To promote Jewish emancipation and moral progress among our co-religionists, wherever such need should exist, to afford aid to martyrs for the Jewish cause, and to give publicity to writings having such aims, are undoubtedly objects deserving the deepest sympathy of every feeling heart, calling for the most cordial co-operation of every member of the Jewish community, and worthy of the most strenuous efforts of a great association, seated in the centre of European intelligence and civilisation.

How vast the field of operation is, unfortunately, even in Europe, will be seen at once by casting a glance at the south, east, or north. The Bologna atrocity, so recently alluded to by the Prime Minister of the King, who now counts the very city that witnessed the crime among his dominions, is in the memory of all. In Moldavia, too, the tortures inflicted on a harmless population from religious fanaticism has as yet remained unexpiated. The atrocities habitually perpetrated by Polish officials on the unfortunate Jews, and which exceed in horror any that in modern time have roused the indignation of the civilised world, have only as yet remained undisclosed because the sufferers, seeing no means of their reaching the ear of their just monarch, prefer dragging their chains in silence to a clatter which would only incite the savage gaoler to render them more heavy and more galling; whilst the occasional violent outbreaks of fanaticism in Austria call to mind scenes of the past, which were supposed to be peculiar to the middle ages. Nor is the period of the Concordat, and the revival of the most exorbitant pretensions of ultramontanism, inopportune for the formation of a society designing to unravel the machinations of the demon of persecution, and pour balm on the wounds inflicted.

No doubt there are some who believe that all combination on the part of Jews, if for defensive purposes, is not only useless but even mischievous. No doubt there are some who, disparaging the power of public opinion, believe that it is our best policy to endure our fate in silence, and not to rouse the fury of our irreconcilable enemies by a useless resistance; no doubt there are persons who believe that but for the outcry of the press, the child Mortara might have been restored to its disconsolate parents, that but for the remonstrances of the English and French Governments, justice would have been done to the agonised and despoiled Jews of Galatz. But among the number of these believers we certainly cannot be reckoned. Such a policy might have suited the dull and slow period of stage-coach travelling, book censorship, monopolies, and guild privileges, when there existed no large public, raised above all local jealousies and party interests, but only petty sections, each perceiving its world within its own narrow circle, incapable of extending its view beyond the confined range allotted to it. But such a policy would little befit the age of steamboats, railways, electric telegraphs, free trade, and freedom of the press, when the ancient landmarks have practically been removed, when seas no longer serve to separate but to connect countries, when there exist neither Pyrenees nor Alps, when kindred nation powerfully gravitates towards kindred nation, just as the members of one and the same family are drawn to each other, thus forming the civilised world into one community, only divided into as many households as there are races disposed to grant to others the same rights which each claims for itself.

To the disbeliever in the curative virtue of public opinion we say, like a physician in the application of many a powerful remedy, we distinguish between the primary and the secondary effect. The primary effect, no doubt, is sometimes an aggravation of the symptoms of the evil which we wish to conquer. The paroxysms become for a time more violent, the sufferings of the patient for a time increase, but ultimately the disease is subdued, the desired cure is effected. It is not rarely the same with an appeal to public opinion. It is very likely that the proud Nicholas of Russia, exasperated at the denunciation of his barbarous ukases against the Jews on the part of the press, only persecuted them still more fiercely. But it is as likely that this very outcry of public opinion directed the attention of his son and heir, as well as that of other unprejudiced Russian statesmen to the deplorable condition of the Hebrews. Had the civilised world been silent to the barbarisms of Nicholas, the chances are that the yoke of the Jews would not have been for a time made still more pressing; but on the other hand, it is as probable that their yoke would not have been lightened by an Alexander. It is likely that had the Sardinian congregations, by their appeal to the Jews of France and England, not roused the indignation of the whole world against the Mortara kidnappers, the child, as sometimes in former ages, might by dint of bribery and back-door influences have been restored to its parents; but then every year would have witnessed fresh abductions of Jewish children, and fresh outrages upon Jewish feelings. As it is, the boy Mortara may be lost to the Jewish community, but hundreds of other Jewish children will be preserved from his fate. As it is, the outraged feelings of one Jewish family may remain unappeased, but scores of other parents may be spared the same agonies. And since, therefore, in the present state of society, the enlightenment of public opinion on any obscure point, and an appeal to its sense of justice, are the most efficient means for the ultimate redress of grievances, it is clear that the organisation of a body especially adapted for the purpose is the most suitable instrument for the accomplishment of this object.

But the mere formation of the Alliance is not yet sufficient. Without a president, it is a body without a head. Much of the success of the association will depend upon this choice. An association acting for and in behalf of Jews, that should be presided over by a man not commanding the respect of all sections of the Jewish community, would never acquire its confidence, whatever his talents, whatever his personal influence, whatever his social position. Were it intended to confine the operations of the Alliance to France, we should not have presumed to express our opinion on the subject. Let our French brethren, we should have said, consult their own feelings on matters concerning themselves, and if they believe that oratory or any other intellectual and moral excellency can atone for the absence of principle, let them follow their own views; and should they not consider as a disqualification for the presidency of a Jewish Alliance the voluntary withdrawal from the ancestral religion of children by their own father, let them by all means place at their head such a man as M. Adolphe Cremieux, the Republican Minister of Justice, and companion of Sir Moses Montefiore in his Damascus mission, than whom there is not a more honourable and renowned orator at the French bar, than whom there is not a more zealous and warm-hearted defender of the rights of the oppressed. But as the Alliance, as indicated by its epithet "universal," distinctly aims at a Catholic character, and appeals for co-operation to all sections of the Jewish body, it would be false delicacy were we at the decisive moment, and whilst it is yet time, to fail to raise a warning voice against any false step in the election of a president. Were we consulted on this important matter, we should have no difficulty whatever in pointing out the man, in the very heart of Paris, whose election would be hailed with delight by all friends of the community. The man who has now for a number of years identified himself with every Jewish aspiration for moral, intellectual, and social progress, who has, in the interest of the Jewish body, undertaken several journeys beyond the confines of Europe, and who but very lately visited the coasts of Africa for similar purposes, seems to us to be clearly the man best qualified usefully to fill such an office. Were we consulted in the matter we should unhesitatingly vote for the presidency of M. Albert Cohn.

We have now to tender to the Alliance another piece of advice. Although we willingly admit the suitableness of Paris, the heart of continental civilisation, from which all its pulsations proceed, as the focus of the Alliance, yet has its influence to spread over too wide an area not to require some additional, more localised centers. There is, in the first place, New York for the United States of America. One of the objects proposed to itself by the recently formed Board of Delegates, to some extent, coincides with that of the Alliance. The future relation of the two bodies would have to be determined Then there is our own metropolis—a world in itself. We are inclined to believe that as long as our own Board of Deputies shall show a disposition to interest itself for our foreign brethren, whenever any calamity threatens them, no large amount of co-operation will be extended to the Alliance from our own shores. But should ever the time come when heartless and selfish tendencies, now kept under, will prevail, then there would be in the Anglo-Jewish community a burst of sympathy for the Alliance, that would secure it a powerful host of auxiliaries. Nevertheless, it would be most desirable that an effort should be made to establish here in London a branch association, or at least an agency. Other centres should be formed at Vienna and Berlin. It is doubtful whether the Austrian concordat would tolerate an association having for its object the mitigation, if not the neutralisation, of its mischievous tendencies, but there is no reason to suppose that any obstacle to the establishment of a branch would be raised in the capital of Prussia, the central seat of German intellectuality. Turin, the capital of the largest kingdom in Italy, should be another centre.

The minuteness with which we have entered into all the particulars will show the deep interest we take in the movement, and the important results we expect from it. May a large number of adherents soon enable the alliance to carry on its operations on a large scale.

BAYSWATER SYNAGOGUE.—The piece of ground, for the purchase of which an agreement has been made, is situate in the Harrow-road, about three minutes' walk from the north end of Westbourne Terrace, and in central position for the districts of Tyburnia, Bayswater, Notting-hill, Maida-hill, and the Edgware-road. The price to be paid is as near as possible £2,500, representing a ground rent of £100 per annum. The site consists of a quarter of an acre of freehold ground, large enough to hold a synagogue as spacious as that in Duke's-place, and three houses in addition.

THE CONTROVERSY IN THE CHURCH.—Whilst the church incessantly levels its attacks against the synagogue, she herself is fiercely assailed from within. The late theological professor of King's College has promulgated doctrines at variance with the church, but which fully agree with Jewish truth. This eminent scholar having, despite his heretical opinions, been presented by Mr. Cowper, the chief commissioner of the Board of Works, to the living of St. Peter's, Vere-street, the preferment has called forth a powerful opposition, it being urged against the Rev. Mr. Maurice that he rejected the doctrine of everlasting punishment, and above all, that he denied the sacrificial atonement. It is surprising that Jews should so frequently be charged with short-sightedness and hard-heartedness on account of their unbelief, when Christian divines themselves, nursed in the lap of universities, the very seminaries and strongholds of the faith, cannot be brought to admit doctrines which, though represented as pillars of the church, yet appear to us to be utterly inconsistent with the biblical teachings of divine mercy and justice.

UNIVERSITY OF LONDON.—A special meeting of Convocation was held on Wednesday last, at Burlington house, for the nomination of a list of three persons to be submitted to her Majesty for the choice of a fellow therefrom. The election took place by ballot, in accordance with the standing orders, and the following result was reported by the scrutineers: Rev. A. Creak, M.A., 15; R. N. Fowler, Esq., M.A., 34; R. H. Hutton, Esq., M.A., 10; G. Jessel, Esq., M.A., 49; G. Johnson, Esq., M.D., 43. The chairman (Mr. C. J. Foster, M.A.) thereupon declared Mr. George Jessel, M.A., Mr. Geo. Johnson, M.D., and Mr. R. N. Fowler, M.A., to be three persons nominated by convocation to be submitted to her Majesty for the choice of a fellow of the university.

EDUCATION.

[TENTH ARTICLE.]

It would be superfluous to delate on the subjects usually taught in schools, Jewish or Christian, and to discuss the influence which those subjects have on intellectual, moral, and physical cultivation. The little real progress that has hitherto been made in education, affords sufficient proof that the means adopted have been inadequate to the production of the desired end. Reading, writing, and arithmetic have been the maximum, in most cases, for intellectual cultivation; the morals have been cared for after the fashion described under the head of religious instruction; physical development has been left to shift for itself. The instruments employed also have been indifferent: teachers, owing to the poorness of income, having for the most part arisen from the wrong classes of the community, and books having been generally filled with those sectarian and exceptional assertions which tend to perpetuate partisanship, animosity, and persecution.

It will be more profitable to catalogue those subjects which appear best calculated to subserve the cause of education in its highest acceptation, and to treat on what seem to be the characteristics to be sought for in a teacher, and the materials which should form schools books. And first as to subjects: Reading, writing, and arithmetic have been termed the scaffolding of education; that they are and always must be integral portions of education is certain. But reading should not be the mere facility of repeating fluently a series of words; writing should not be the capability of forming letters after a determined model; arithmetic should not be an acquaintance with the rules contained in a tutor. There is no reason to prevent reading from being the medium through which the thoughts and experience of writers are conveyed to the minds of readers; through which the wisdom or folly of one age is held up for the admiration or reprehension of another age; through which the virtues and vices of the past are exposed for the imitation or avoidance of the future; through which the facts advanced by nature, by science, and by art, and the principles propounded by revelation are made familiar to all who desire to become acquainted with these important elements of knowledge. Instead of being confined to the teaching of mere words, reading ought to be made the means for instilling ideas; instead of appealing only to the memory it might appeal to the intellect, and it would thus form the very basis on which the whole superstructure of education could be raised.

Writing should be the medium for conveying ideas rather than for perpetuating forms: it should enable the reader to present to himself and others the result of his observations on what he has read; it should enable the original thinker to give substance to his thoughts, and thus to place them within the reach of others; it should enable friend to communicate with friend, man of business with man of business; it should be the social telegraph joining in a common bond of union beings the most widely separated: indeed, while reading should be the chain connecting the past with the present, writing should be the link to bind the present to the future.

Arithmetic should above all include a practical acquaintance with the calculations likely to arise in a business life. Square root, &c., may be very well as luxuries, but a knowledge of the coinage, weights, and measures of the various countries of the world should be regarded as a necessity. Instead of filling a child's head with the usual multiplicity of rules elaborated in most arithmetical treatises, it would be wiser to teach him the principles of proportion (through its handmaids vulgar and decimal fractions), and to show him that every question may be reduced to some definite form by applying to it the rules of common sense. Should civilised men ever adopt the civilised alternative of an universal decimal system, the operations of arithmetic will of necessity be simplified in what is here asked for; till then there is no reason to prevent civilised teachers from rendering their teaching as subservient as possible to the probable wants of those whom they profess to instruct.

Always bearing in mind that the utilitarian aim of education is to send into society well educated men and women, the following subjects will appear essential:—

1. Grammar, as an adjunct to reading and writing, to render the former intelligible, the latter correct.

2. History, not only of one's own country, but of the world, as the picture painted by time for the instruction of eternity. The usual practice in teaching this subject has been to cram learners with facts and dates, and to leave causes and effects, manners and customs, to be observed or neglected, according to the bias of the student. But although facts and dates have doubtless their importance, this is quite secondary to the utility of which history may prove on the formation of character and in the inculcation of close truths which the progress of civilisation constantly developes. It matters far less to know that John signed Magna Charta in 1215, than to be acquainted with the combinations which compelled the act, and to trace the effect which it has produced in the liberties and fortunes of this country.

3. Physics, in so far as they relate to the primary laws of matter and motion, the air and its phenomena, including ventilation, fluids and their properties, with reference to drainage, heat and its phenomena.

4. Chemistry, in so far as it affects food and the ordinary objects with which men daily come into immediate connexion.

5. Natural History, as affecting the principal animal, vegetable, and mineral productions.

6. Industrial History, sufficient to give good general information on the most important arts and manufactures.

7. Physiology, as applied to health, and, subservient to the practical teaching of this subject, such gymnastic and other exercises as would tend to invigorate the body, by affording useful relaxation during the otherwise too long sedentary study, and by furnishing harmless occupation for the time usually devoted to play.

8. But above all, and because of the utmost importance on the conduct of after life, Social Science. This subject properly taught in connection with the truths of revelation, would give the children all the practical religion that they require. It would form their habits, and these would be industrious, sober, economical, self-denying; it would regulate their minds, which would be reasonable, acute, and capable of a deliberate judgment from a knowledge of cause and effect, it would cultivate their hearts, and these would be loving, because of the lovingkindness of the Divine perfection, and because of their conviction that upon the mutuality and genuineness of philanthropy social well-being depends; it would train their consciences, which would be truthful, honest, honourable, incapable of wrong, because convinced not only of its criminality, but of its inexpediency; it would fix their belief in the existence of an Almighty, All-protecting, and All-perfect God, who has set his attributes before men for their imitation, and has required them not to dispute as to the manner of such imitation, but to contend only as to its faithfulness; it would so fashion characters that they would go into the world with every quality calculated to form intelligent, useful, and moral citizens. Trained in the doctrines of social science, children would aspire to be rich, not so much because riches should be the aim of life, as because, in the endeavour to obtain them, they would be forced to develop those capabilities which keep public-houses, workhouses, and prisons empty, and which therefore fill schools, places of worship, and resorts for the cultivation of literature and science.

9. Religious Information, divested of all bigotry, hatred, and self-laudation, and free from the criminal assumption of peculiar virtue and peculiar sanctity, but still sufficient to produce charity in thought and deed, tolerance, sympathy, belief, less in the dogmas of sectarianism than in the beauty of God worship; a superstructure in short rising from this foundation—that an all merciful Creator placed man in this world to perfect his own happiness, to piety, to heaven, and charity and love on earth, that to this end theory is less necessary than practice, for that man's principal aim is faithfully to imitate the qualities which God himself displays for man's example, and instead of wasting his time in quarrelling about ways of belief to occupy it in showing what attributes belief can produce.*

These subjects are as well adapted for girls as for boys, only in the case of girls the standard would be lower, so as to afford time for the learning of the essentially womanly duties of sewing, cutting out, household work, domestic economy, and perhaps washing. Mathematics might with advantage be added for boys, either as a mental discipline, or as a stock to be usefully employed in after life. Drawing, vocal music, and any art which by cultivating the taste refines the character, might also firmly claim introduction into an extended system of education. It is a question, however, whether being the luxuries of learning they should be permitted to interfere with the necessaries, or whether, like the "added pudding," they should not form treats for after hours and half-holidays.

The play-ground must also be regarded as an important portion of school, in so far as it may be made the arena for mental and physical improvement. The presence of a gymnasium would materially add to its efficiency; the banishment of all games which, by fostering a spirit of acquisitiveness, promote selfishness, or cunning, or even fraud, should be determinedly insisted on. As straws, not stones, show the direction of the wind, so amusements rather than sedate occupation betray the real bias of the character. In the heat of a game many a teacher has detected in a child characteristics which had escaped observation in school, and thus numerous good qualities have been developed, numerous bad qualities have been brought to light. How many playgrounds may be entered wherein nothing is heard but bawling and rioting, nothing seen but acts of violence. Contrast these with the well-kept areas superintended by vigilant teachers, and note the difference. In the one, the theory of the school is obliterated by the toleration of practices opposed alike to self-respect and social respect; in the other, the lessons of school receive a practical illustration by the cultivation of habits of self-control and gentleness: in the former the child is like some untamed beast, escaped from its cage, and abandoned to all its natural and uncontrolled impulses; in the latter, he resembles a fawn loosened from the tether of his mistress, and gambolling in unfettered liberty, but as innocent in his freedom as when stooping to receive a caress from the hand that enslaves him.

Before quitting this portion of the subject a few words on Sabbath schools. Among both Jews and Christians this description of school has obtained great favour. There are many adults who think that children cannot employ their day of rest better than in devotional lessons. But every one knows the fable of the lion and the painter, and these very adults are not so particularly anxious in their own behalf. It is questionable whether any religion can be sincere which is partially compulsory; it is more than questionable whether children shut up six days in the week in school, will not feel as a restraint the regulation that confines them there on the seventh day. If parents in the home circle do their duty on Friday evening, and if the synagogue does its duty on the Sabbath morning, there will be no need for special Sabbath schools, and certainly religion will be more effectually taught and more willingly learned.

* Biblical history would necessary form an essential part of religious information, and in Jewish schools Hebrew would naturally occupy an important place. The extent to which the study of the sacred language should be carried, would depend upon the character of the school. If a knowledge of the Bible and the Prayer Book were deemed sufficient, other subjects need not suffer; but if, in addition, an acquaintance with Hebrew literature and Hebrew commentators were required, either considerable sacrifices would have to be made, or considerable time would have to be added to the hours usually devoted to scholastic duties: In Jewish schools the usual effect of much Hebrew study is to diminish the number of those children who rise to educational eminence. For the ordinary purposes of life it is questionable whether two hours daily be not sufficient for the acquirement of as much Hebrew as is needed.

MOROCCO RELIEF FUND COMMITTEE.—A meeting, very important in its character from the resolutions carried, and very interesting from the comprehensiveness and ability of the discussion preceding them, took place on Wednesday night last, at the vestry-room of the Spanish and Portuguese Synagogue, Bevis Marks, Sir Moses Montefiore, Bart., in the chair. The meeting not having separated till nearly 11 o'clock, and we going to press on Thursday afternoon, we can this week only give a summary of the proceedings. The meeting was convened in consequence of an application for relief received from several hundred Tangerine refugees still at Algesiras, in Spain. It was ultimately resolved to appoint forthwith a commissioner, charged to repair to Gibraltar, Algesiras, and Morocco, to obtain the information necessary for the guidance of the Committee in the disposal of the surplus fund, and to report thereon, also to set apart £300 for the necessary outlay; and to request Mr. M. Picciotto to undertake the commission.

A SEVERE ACCIDENT.—We regret to learn that Mr. Philip Beyfus, President of the Jewish Soup Kitchen charity, having been thrown out from a carriage whilst driving at Ramsgate, was severely injured. He was brought back to London and is, we are happy to learn, getting on well.

CHARITABLE BEQUESTS.—The late Mr. David Moses, of Boxley House, Stockwell, has bequeathed to the Jews' Orphan Asylum, the Great Synagogue, and the benevolent fund of the Joppa Masonic Lodge, £50 each; and to the Blind Institution, Jews' Free School, Jews' Hospital, Infant School, and Hand in Hand Asylum, £19 19s. each.

CHARITABLE BEQUESTS.—We are informed that the late Samuel Salomon, of Cheltenham, has bequeathed three guineas to the Bath Synagogue, three guineas to the Manchester Synagogue, three guineas to the Edinburgh Synagogue, and three guineas to the Cheltenham congregation.

UNIVERSITY COLLEGE.—EMINENT SUCCESS.—It is not our custom to make any remarks on any of the prizeholders. There is, however, among the young gentlemen who distinguished themselves this year, one who has carried off so many prizes, and excels in such a variety of subjects, that, by way of exception, we will draw attention to this extraordinary success. The young gentleman to whom we allude is Master Numa Hartog, a boy only fourteen years old, who took seven prizes, and had two "honourable mentions." May he continue on this path of progress, and thus realise the fond expectation which the friends of education and his community are justified in forming of him.

CITY OF LONDON SCHOOL.—Our attention has been called to some omissions in the enumeration of prizes which were awarded to co-religionists at the distribution, noticed in our last. Alexander, David L., (6th class) received the Beaufoy Mathematical Medal. This young gentleman, who so highly distinguished himself, the son of Mr. Joshua Alexander, also received one of the Queen's prizes in science and art, given by the Committee of Council on Education. Ellis, Reuben, (junior, first) obtained Mr. Deputy Lloyd's English prize, and also four "honourable mentions." The Shakespeare prize, a scholarship of 10 guineas for one year, was gained by Moses, Hyman L., in addition to those mentioned in our last. Joseph, George Solomon, has, we learn, obtained the Jews' Commemoration Scholarship.

UNIVERSITY COLLEGE SCHOOL.—DISTRIBUTION OF PRIZES.—The distribution of prizes took place on Friday last. The following is a list of young co-religionists to whom prizes were awarded:—Pure Mathematics, 6th class, N. E. Hartog, first prize; 4th class, Alfred Salomon, first prize; Montague Meyers, second prize. Applied Mathematics, 6th class, N. E. Hartog, first prize. Latin, 5th class, George Cohen, first prize; 4th class, Sydney Woolf, second prize; 3rd class, Moses Lyon and Alfred Salomons, equal; 2nd class, Henry Emanuel, Samuel Heilbert; 1st class, William Levein. Hebrew, N. E. Hartog, the only prize. French, 6th class, N. E. Hartog, first prize; Henry Benjamin; 5th class, Morris Emanuel, Sydney Woolf, George Cohen; 4th class, Walter Nathan, Henry Emanuel; 3rd class, Moses Lyons. German, extra 6th class, N. E. Hartog, first prize; ordinary 6th class, Charles Lindo; 4th class, Henry Braham. English, 6th class, Henry Godefroi, first prize; 5th class, N. E. Hartog, first prize; Jacob Corinaldi; 4th class, Moses W. Lyons, B. Braham; 3rd class, Henry Emanuel, first prize; 1st class, William Levein. Social Science, upper class, N. E. Hartog; junior class, Julius L. Levy, Henry Godefroi. Chemistry, 6th class, Charles Lindo, second prize; 5th class, George Cohen, first prize; Julius Levy, second prize. Greek History, 6th class, Julius Levy, first prize. Indian History, 5th class, Henry Salomon, first prize; Frederick Salomons, second prize. English History, Charles Lindo, first prize; David Samuel, second prize; 3rd class, Maurice Benjamin. Geography, 5th class, Henry Braham; 3rd class, Henry Emanuel, Walter Nathan. Arithmetic, 4th class, Edward Moses; 3rd class, Walter Nathan. Drawing, 4th class, Henry Braham. Writing, 3rd class, Henry Emanuel. Gymnastics, 3rd class, S. Levy. Fencing, H. M. Emanuel, the only prize.

THE JEWS' ACT.—On Wednesday, the Act to amend the Jews' Act, with respect to members of Parliament, which received the royal assent on Monday, was printed. It is now provided that, whenever the House of Commons shall order that any resolution agreed to pursuant to the 1st section of the 21st and 22nd of Vic., c. 49, in the same session, shall be a standing order of the House, any member professing the Jewish religion may thenceforth be sworn, pursuant to such standing order, so long as the same shall continue in force, and it shall be lawful for such member in taking and subscribing the oath, which by the recited Act was substituted for the oath, to omit the words, "And I make this declaration on the true faith of a Christian." And the taking and subscribing of such member of the oath so modified shall, so far as respects the title to sit and vote in the House, have the same force and effect as the taking and subscribing by other members of the said oaths in the farm required.

FESTIVE MEETING.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR SIR,—In your last week's report of the החינוך of the new house of the Rev. Dr. Adler, I perceive an omission. The report states that "the toast was suitably esponded to," without naming the gentleman, I beg to upply the the omission. It was the Rev. B. H. Ascher, well known by his literary works, and by his modest zeal in the discharge of his arduous duties.

Relying on your impartiality,

I am, dear sir, yours &c.,

SUUM CUIQUE.

HOW IT IS THAT A ROMAN JEW IS WORTH MORE THAN A CHRISTIAN.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR SIR,—Thanking you cordially for the kind insertion of my remarks upon the "appeal on behalf of the Roman Jews," in your columns of last week, I beg to correct a typographical error in the postscript, which read, "Notwithstanding the eighty crowns premium offered by (instead of 'to') the Catechumen," Now I will explain this, for the better understanding of your readers. The house of Catechumens in Rome is a convent adjoining a church, where the Jews who are to be baptised have to serve an apprenticeship of forty days. To every convert is offered eighty crowns (about £16). Hence the proverb that a Jew, no matter how bad, is always worth eighty crowns more than a Christian. The house of Catechumens is situated in a quarter through which the Jews are not allowed to pass nor approach, without incurring a penalty and temporary imprisonment. After sending the abovementioned letter, I noticed the article about the "Universal Israelitish Alliance," and although I have not yet seen the prospectus alluded to, I observe the object of the association is for the "defence of Judaism." Could it not be made the Israelitish branch of the international society I lately proposed?

Apologising for troubling you thus much, I shall be glad to see these few lines in your next publication.

I am, dear sir, yours faithfully,

A ROMAN JEW.

DISTURBANCES IN SYRIA.

We have been favoured with the following letter, which we were unable to notice last week.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR SIR,—I cannot refrain from giving expression to my sincere gratification at your valuable leading article of the 27th inst.

I need scarcely mention that your views are met by my very warmest reciprocity on the point that, "In permitting this terrible outbreak of fanaticism in Syria, Providence has once more prominently directed the attention of the world to the country forming the inalienable inheritance of the descendants of the Patriarchs."

You may remember a plan to which I gave publication on the occasion of the war between the Druses and Maronites in 1845, upon the "tranquillisation of the East by the planting of Jewish (agricultural) settlements in Palestine." I entertain strongly the anticipation that something of this kind may arise from the present disturbances.

To give Jews in Palestine the means of maintaining themselves and their families by honest and healthy industry would be the best preparation of the way for better things, to the Jewish nation and to the whole human race, that could be desired.

In maintaining such projects I am not at all proposing faithlessness to "our allies" the Turks. So long as the empire stands, Jewish civilised settlements in Syria would be a strength and blessing to it. It is only in the event of its ever falling that I should be glad to see the claim boldly enforced in reference to Palestine, "This portion belongs to the God of Israel, and to his national people."

I should be truly rejoiced to see in Palestine a strong advanced guard of Jews established in flourishing agricultural settlements, and ready to hold their own upon the mountains of Israel against all aggressors. I can wish for nothing more glorious in this life than to have my share in helping them to do so.

May your anticipation be richly realised, that great good will come out of the existing Syrian evils.

Believe me, very faithfully yours,

GEORGE GAWLER.

Southsea-villa, Southsea, July 30, 1860.

AMSTERDAM.—CORRECTION OF AN ERROR.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR,—In your paper of the 3rd inst., I see an article headed "Amsterdam.—A New Doctrine," and as that may mislead your readers, I hope you will allow me thus publicly to correct the statement it contains:

There is no doctor or rabbi in Amsterdam who preaches anything approaching such foolish doctrines as stated by your Amsterdam correspondent. The animus of the article is however too plain to be misunderstood by those who are acquainted with what passes at the present time in Amsterdam; and with your permission, I will state here the facts, which are misunderstood, and not properly stated in this article:

There exists in Amsterdam a considerable number of Jews, who are desirous of improving the synagogue service, and between 100 and 200 of these gentlemen have formed themselves into a society for the purpose of introducing such improvements as time and circumstances require, and the religious laws will permit. As a proof that they and the Rev. Rabbi, Dr. Chronick, do not propose (or preach) the abolition of the Jewish Sabbath, I will quote a few of the principal modifications in the synagogue services, from their programme, which is signed by the rabbi and four members of the committee of the above-named society; and allow me here to say that these four names are in themselves a moral guarantee to the Jews at large that nothing un-Jewish will be attempted. The four names are J. W. Josephus Jitta, Joseph Cahen, Alfred Prins, and F. Hymans.

The following are some extracts from the printed programme:

That the present ritual be retained, only shortening it, by avoiding repetition; that the reader shall plainly read, and not sing; the introduction of a choir; abolition of the sale of *mitsvoth* and *mesheberach*; synagogue service to commence about one hour later; pulpit instruction; the introduction of confirmation; marriages to be solemnised in the synagogue; the strictest enforcement of order and decorum in the synagogue.

At the head of this movement stands Dr. Chronick, who is the only person in Amsterdam who styles himself doctor and rabbi, and who preaches to the Jews; but the remark of your Amsterdam correspondent that the working class are opposed to this movement reads very trange. He rwongs the working men of that city, if he wishes to insinuate that they caused a public disturbance in the open street, by attacking the rev. preacher, and throwing stones at him, and the police officers on a Saturday when he returned from giving a lecture. This was done, not by the working class, but by the rabble, who had been instigated by interested parties, men who fear pulpit instruction and enlightenment; and can it be believed by Englishmen that Amsterdam with 20 to 25,000 Jews, and a large portion of them wealthy, has no pulpit instruction? that all attempts to introduce it have been frustrated by the same party who caused the riot alluded to.* The great majority of English Jews are orthodox in principle, but they are not blind fanatics, and, above all, they love truth and fairness.

I hope you will consider this matter of sufficient public importance to insert these lines in your next paper, which will oblige yours respectfully,

A SENTINEL.

Manchester, August 6, 1860.

* Such statements are certainly not calculated to arouse the sympathy of the English public.

THE MASSACRE OF CHRISTIANS IN SYRIA

The daily papers publish the following:—

Office of the Syrian Relief Committee,
Adelphi-terrace, W.C., August 7.

SIR,—I am requested to send you the enclosed communication just received from the oldest American missionary in Syria to one of the honorary secretaries of this committee. The writer was not then aware that this committee existed, and that it had sent out authority to her Majesty's consul at Beyrout to constitute a committee to be presided over by himself, and to administer all the funds collected here. The very thing desired there has been providentially arranged here. The Beyrout committee will receive within two or three days notice of a second remittance from us, making £2,500 in all, telegraphed through the Foreign Office.

Comment on Dr. Thompson's letter would be superfluous. We appeal to you generously to throw all your weight and influence into the scale of the fund for Syria, in aid of the persecuted and helpless thousands who have suffered barbarities and indignities almost without an historical parallel.

Her Majesty and the Prince Consort have now, as always, put themselves at the head of the national charity. Money, as your advertising columns will show, is coming in rapidly from and through the great mercantile firms of London. But it needs the whole country to be moved, and perhaps this cannot be more effectually accomplished than by the prompt and earnest co-operation of the ministers of religion of every persuasion.

We trust that the mayors or provosts and corporations of towns and cities will kindly originate local efforts.

The nobility and gentry, just now flocking out of London to the repose and enjoyment of British country seats, will not be indifferent to the anguish of their fellow-men at a distance. The names of the president of our committee and of the chairman of the executive finance committee constitute of themselves a sufficient guarantee for the rectitude and freedom from sectarian bias of all our proceedings. Nor is it too much to hope that if the British people set their usual bright example of charity, other nations will follow it. No country ought to monopolise the privilege of succouring the destitute.

India had claims upon us from the sufferers by the mutiny, being our fellow-countrymen. On the other hand the frightful massacres, atrocities, and misery are if anything more wholesale than in India. Moreover, Syria, from the sacred associations which are connected with it, possesses a lasting claim to the sympathy of the whole civilised world.

Trusting that you will pardon this application, I am, yours, &c.,

CYRUS R. E. EDMONDS,
Secretary to the Syrian Relief Fund.

"Beyrout, July 18.

"To Sir Culling Eardley, Bart., London.

"Dear Sir,—I venture to send this appeal to you without any other apology than is found in the magnitude of the catastrophe that has occasioned it. I have been familiar with six bloody wars in this country during the past twenty-seven years, but they were mere boys' play, so far as the atrocity is concerned, in comparison with this dismal butchery. I have lately read the entire history of the Moslem occupation of Syria from the beginning, and there is no account which equals the tragedies of Rashaiah, Hasbeya, Deir El Kamar, and Damascus, not to mention other places made desolate by this ferocious war. All the numbers in our appeal are too low (75,000 destitute, 10,000 widows). Whole districts known to be destroyed are not included in the estimates of this circular. Authentic accounts, official and private, from Damascus last night, raise the number of the slaughtered in that city to 5,030. Of course the houseless, homeless victims in Damascus come nearer to 20,000 than 10,000. Mr Robson writes:—'Our only hope and prayer is that we may be able to reach Beyrout; and no doubt great masses of utterly impoverished refugees will flock over the mountains to Beyrout, just so soon as the roads will become practicable. What shall we do with them? Where put them? How feed and clothe them, even for a day? We are alarmed at the prospect, and although everybody here is doing, and will do, all they can, yet the demands magnify utterly beyond our ability. If, therefore, you can do anything to help us in this vast work, you will certainly bring down upon all who unite with you the blessings of many who are ready to perish. I cannot enlarge to-day. I am utterly over-driven with the care of the refugees, and write in the greatest possible haste. —Yours most sincerely, "W. H. THOMSON."

[The appeal enclosed by the Rev. Dr. Thomson need not republished here. It states the appalling details as they have appeared in the public press, and enumerates the committee in Beyrout, which consists of the principal British and American bankers, ministers, and mercantile residents in Syria, including Captain Paynter, R.N., Commander of her Majesty's steamship Exmouth, with a sub-committee for Damascus (Mr. Brant, her Britannic Majesty's Consul-General at Beyrout.)

GRAND-DUCHY OF BADEN.—A MORE LIBERAL POLICY.—Ever since the grand duke has relinquished the project of concluding with the pope a concordat on the pattern of that established in Austria a much more liberal policy towards Jews is pursued. They are now admitted to all public offices; and only lately Dr. L. Goldschmidt, a co-religionist, has received the appointment of professor of law at the university of Heidelberg.

A RETURN TO JUDAISM.—The following letter has been addressed to the editor of the "Jewish Messenger:"—Rev. Sir,—Born and educated in the Jewish faith, I adhered faithfully to it, until, in an unhappy moment of absence of mind, occasioned by brain fever, I embraced Christianity—a belief which never, while in a state of health, was accessible to my heart. Since the time that my health and mental faculties returned, I have never ceased to regard with the deepest penitence that unfortunate step, which offence against the only true religion the merciful God of Israel alone can and will forgive, for He who can perceive the slightest thought in the inmost recesses of the human heart, knows that my mind was sick and absent when my mouth denied His unity. To give honour to my Heavenly Father, I now declare myself, solemnly and publicly, a true Israelite, who will for ever acknowledge the God of Israel as the only true God of nations, who hath never imparted His divine dignity or Deity to any living being. My Heavenly Father never died. My Redeemer lives in heaven, and He will redeem Israel at a time pleasing in his eyes. This is the true and faithful confession in which I shall live and die. Your most obedient servant, SOLOMON FULD.

FRANCE.—RELIEF FOR THE MARONITES.—The "Archives Israelites," after expatiating upon the effect produced among the French Israelites by M. Cremieux's appeal, reproducing a letter addressed to that gentleman by the presidents of the various Parisian Jewish charitable societies, and enumerating some of the largest subscriptions emanating from Jews, and which already amount to £2000, makes the following comments on the movement:—"We deem it nevertheless expedient in the interest of truth to make two or three remarks. The first is, that in giving we must be careful not to express an opinion on the nature of the wrong committed, since this may be equal on both sides of the combatants on Libanon. Let us not interfere in any way in the political question between the Druses and Maronites. Let us only look after those that suffer, and not take the defence of one fanaticism against the other. The second observation is of more gravity. A number of persons who show themselves so generous in the present case would remain deaf in cases of Israelitish suffering. Many donors for the relief of the Libanon have allowed the exiles from Morocco to struggle with their misery without offering assistance. The contrast is most painful, to speak out plainly. Let us not expect that the Ultramontanists will feel beholden to us for our commiseration of our Christian brethren. Far from it. All our offers will be slighted and mocked. We shall be charged with wishing to make a noise and to intrigue. In no case shall we be imitated. We shall be persecuted when opportunity serves, and when we suffer we shall be refused every mite. This, however, should not be a reason for us to abstain from setting an example, and for doing unto others what others would not do unto us. Our disinterestedness will thus shine forth the more conspicuously. But we must not indulge in any illusion on the matter. It is useless to become the dupe of our own sentiments. Our conclusion is this: Let Israel show itself generous in every case of misery, merciful to all unfortunate brethren of other religions. The impulse is praiseworthy, But let us not forget the misery still existing in our own midst, and that it is our duty to bind up our own wounds with the same ardour with which it is endeavoured to heal those of others.

HOLLOWAY'S OINTMENT AND PILLS.—The family medicine chest that is furnished with these powerful remedies needs nothing more. Indigestion, general debility, liver complaint, eruptions, sores, wounds, ulcers, tumours, &c., are infallibly cured by their use. They purify the blood, give tone and vigour to the whole system, The Ointment, when well rubbed into the parts affected, enters the flesh just as salt enters meat, and if the Pills are taken as an auxiliary, the cure is speedy, thorough, and permanent. These medicaments are composed of rare balsams without the admixture of a grain of mercury, or any injurious substance. They are peculiarly mild and gentle in their action, and are as safe as they are efficacious.

THE JEWS OF NORTH AFRICA.

The state of the Jews of Morocco, being now generally canvassed, we copy the following from the "Gleaner."

Most of the Jews attend Synagogue daily, morning and evening, and recite their prayers in the usual way. On the Sabbath and holidays, they all assemble in the Temple. Divine service is performed very solemnly, and in a very edifying manner. The service is divided into parts, and those who have a sonorous voice chant por-tions of the liturgy before the congregation, till Yishthabach. The Hazan then steps upon the reading desk and reads until the Sepher Torah (Scroll) is taken from the ark. Piuteem are read only on the first night of Passover, on the New Year's days, and on the Day of Atonement. The melodies are very beautiful, and make a deep impression upon the hearer. The ritual (Minhag) in Asia, as in Africa, is that known as the Portuguese, with the melodies appertaining to them.

Sabbath and Holidays.

The Sabbath.—The Sabbath and holidays are, by the Jews of Africa and Asia strictly kept, by attending Divine service, and the exclusion of all business and pleasure. I have never, during my stay there, found that business or work was transacted on the Sabbath; it must have been from urgent necessity. In some other respects, they are not so strict in the observance of the Laws as we are in Europe: for instance, in the baking of Easter-cakes, or in partaking of certain species of food and potables. They use rice, and pulse, on Passover, and drink rum.

The Passover.—The ceremonies of preparation on the eve of the Passover are the same as in Europe, with this only difference, that in Africa, on reading the first section of the Exodus from Egypt, one of the family rises, and places for a moment, upon the head of each one present, a plate containing those edibles which will remind them of the events of those days. Should any one be neglected in this ceremony, he would be very unhappy. This is particularly adhered to in Tunis, while the more educated in Algeria do not observe it. In Asia, there is another very interesting custom observed in this celebration. A boy is dressed in the complete suit of a pilgrim. With a staff in his hand, and a bag of bread on his shoulders, he, before the reading is begun, steps into the midst of the assembled family circle. The master of the house then asks the boy, "Where do you come from, pilgrim?" "From Mizrayim (Egypt)," answers the boy. "Are you liberated from the bonds of slavery?" "Ay, I am," replies the boy. "And whither are you going?" is the next question. "To Jerusalem," replies the pilgrim boy. Amidst great joy and delightful greetings, all those present begin the Hagada. The reading of the same, during the first Easter-night, is in the Hebrew language, but on the second night it is read in the language of the country. The women take part in the ceremony. Sacred songs and hymns are chanted, and the whole celebration is not only very pleasant, but most soul-stirring and impressive. From the third to the sixth day, they play a great deal at cards, even the Hachamim (Rabbis) taking part in these games. During the whole festival, no thought is given to business or labour, but the days are spent in pious exercises and pleasures. On the last evening of the festival, they bring fresh ears of corn from the fields, and, with flowers and green leaves, scatter them on the floor, and place them upon the table, as a symbol of drawing the blessings of spring into the house.

New Year.—With the beginning of the new year, it is the custom in Algiers to go, on the eve, to the oldest Hacham, and obtain a blessing. In Oran, there also obtains a peculiar custom: on the eve of the first festival night, which is called Lel-el-Ros (the Night of the New Year), a lamb's head is cooked and eaten in every house. I could find no other reason for this fashion, except, as I thought, that it was done in memory of the Korban Pesah (Paschal Lamb). On the last night of the festival, called "Lel-el-Maimum," they eat no meat, but indulge only in dishes prepared with milk, and generally go to dine with friends and acquaintances. In Oran and Morocco, next to the flowers and ears of corn they also place on the table a plate of gold and trinkets, as a symbol of the riches and blessings which the year may bring into the house. In Tetuan, in Morocco, they place a dish full of water, with live fish swimming in it, upon the table. The visits which they pay, on this last night of the festival, last till midnight. As the young people go home through the streets, some one of them calls out, "Maimun!" whereupon another answers, "Misoth!" A third exclaims, "Fertsh Allah!" I inquired the meaning of these sentences, repeated so often, and found that "Maimun" and "Misoth" are names of two very happy persons; and that, by calling their names, they wish each other similar happiness. The third, "Fertsh Allah!" means "God speed! luck!"

Shebu-oth.—The festival of Shebu-oth (Feast of Weeks) has also its peculiar customs. On the first night, they assemble in their houses, each reads alternately aloud a chapter of the Thora (Pentateuch), and in each intermission they hand around coffee and other beverages. In the morning, they go to the Synagogue to pray.

Thish-ah Be-ab.—On Thish-ah Be-ab (Anniversary of the Destruction of the Temple), they assemble in the evening in the Synagogue, where the Hacham reads the Kinoth (Elegies), and other similar songs. After the reading, he lectures in the language of the country, on the history of Hannah and her seven sons, who died martyrs to their faith, as it is written in "Medrash Rabba." The Hacham and the Congregation sing elegies verse by verse.

In Kurdistan they have another fashion: the Hacham rises and addresses the people. "My brethren, it is to-day so many years since our holy Temple was destroyed, and we have not yet been able to rebuild it." At these words, all the lights are extinguished; they all throw themselves upon their faces on the ground, lamenting and weeping; then one single light is kindled, and, in mournful tones, the history of Hannah is chanted in the Kurdistan language. In the morning, they again assemble in the Synagogue, where, in several towns, the men lay their Tephilin (Phylacteries), say their usual prayers, and hear the Kinoth (Elegies) read. The scrolls are veiled in black, and covered with ashes. Each verse of the Haphtara is then read and commented on in the language of the country, accompanied with elegies.

On the festival of Rosh-Ha-Shanah (New Year), they assemble in the Synagogue, pray, and recite several Piutim. The reading of the Pentateuch is done as in Europe, only, during the blowing of the Shophar, in Africa and Asia, they keep very quiet, and listen to the sound of the symbolic cornet. Divine service is closed before noon with the prayer of "Musaph." On Ereb-Yom-Kippur (day-before the Day of Atonement), we find that, in Asia and Africa, the use of the Kapparoth is kept up very strictly in some towns; in others, again, they are not so particular. On the afternoon of that day, the evening prayer is read in the Synagogue, and the ceremony of the Malkoth is the same as with us. In Persia, they follow up this custom as prescribed in the Talmud Sanhedrin. They strip to the hips, lean against a post, and receive the thirty nine regular, good lashes with the Malka, upon which the penitents go to the bath. Some wear white robes on this day, as is the custom in western Europe.

Jamaica.—The Election.—The Jamaica papers of the beginning of last month are full of addresses from candidates soliciting the suffrages of the electors on the dissolution of the local Parliament. Several of these addresses bear the signatures of co-religionists. There is a requisition to Mr. Lawton, editor of the "Jamaica Tribune," most numerously and respectably signed, soliciting that gentlemen to allow himself to be put in nomination. What we were gratified to see was the requisition was headed by the rector of the parish and his two curates. Mr. Lawton, of course, is a co-religionist.

Guns, Hungary.—Solemn Opening of the Foundation "Archduke Albrecht." — The Viennese banker, Herr Philip Schey edler von Koromla, a native of Guns, has, in the spirit of benevolence which characterises him, founded in his native city, entirely at his own expense, a charitable institution, the object of which is to provide for a number of poor without religious distinction. The "Wiener Zeitung," of the 19th ult., a number of which lies before us, gives a detailed account of the solemn opening of the establishment, which took place on the 17th ult., in the presence of all local, civil, and military authorities, the elders of the Jewish congregation, the clergy, and the whole family of the philanthropic founder. Several patriotic speeches, breathing the spirit of true philanthropy, were delivered. The trust deed was then signed, after which Herr Schey with the distinguished visitors inspected all parts of the large and commodious building. Subsequently the philanthropist repaired to the new and elegant synagogue, which he had likewise erected at his sole expense, and presented to his Jewish brethren. In the afternoon the generous banker gave a splendid banquet, which was attended by the whole *élite* of the district, and in which numerous loyal and charitable toasts were drunk.

Mulhouse, Alsace.—The School of Arts and Trades.—We have been favoured with a copy of the last report of this flourishing institution, established by our co-religionists there, in order to promote arts and trades amongst themselves, and to assist the humbler classes, especially orphans, to learn trades. Its object seems to be similar to that of our own Jews' Hospital. The institution lodges, feeds, and clothes its inmates, and has now 34, besides a number of paying pupils. Its total income last year was nearly 30,000 francs, against an expenditure of not quite 10,000 francs. What has greatly astonished us is the statement that the average cost last year did not exceed 246 francs for each inmate, though the children receive an excellent education, and are liberally provided with all the necessaries of life. As the applications for admission greatly exceed the accommodation that can be afforded in the present building, the committee announces its intention of erecting a larger edifice on a more commodious site. Altogether, the report is of a very cheering character.

Trieste.—The Peyutim.—A correspondent informs the "Educatore Israelita" that at Trieste the *peyutim* have lately been totally suppressed. The commencement had already been made several years ago under the late chief rabbi, when, at the proposition of the community, several of the most unpopular *peyutim* were abolished. The total suppression under the present chief rabbi was effected in the following manner:—A considerable number of members having officially requested the rabbi to consider whether all the *peyutim* could not be suppressed, this functionary ascertained the feeling of the congregants on the matter. Finding that they were all in favour of the abolition, he delivered a most remarkable discourse in the principal synagogue, in which he elucidated the subject, and stated the various opinions of the highest Jewish authorities on these religious points, and having most ably summed up gave his verdict for the total abolition of the מחזור. The worshippers quitted the synagague fully convinced of the justness of their pastor's views, and although he had solemnly declared that he would carefully consider any counter argument that might be laid before him, yet there appeared not a single champion of the former order of things. The chief rabbi has proposed a speical service as a substitute for the *peyutim* on the New Year and the Day of Atonement. The religious, moral, and social state of this large community is described as excellent by the same correspondent.

THE SINAITIC MANUSCRIPT.

The "Journal of St. Petersburg," dated May 3rd, gives us intelligence respecting the publication of the Sinaitic Manuscript, with which Professor Tischendorf has been commissioned by the imperial Government of Russia. The latter gentleman has since returned to Saxony. The work itself has been commenced at St. Petersburg and Leipsic, and we are now in a position to give more accurate information concerning this publication, which has excited so much interest in the remotest spheres. Of three plans which Professor Tischendorf laid before the Imperial Government of Russia, with respect to this publication, his Imperial Majesty has approved the one which holds in a certain degree the medium between the two others. According to this the whole text will be printed—with strict observance of all externalities—by means of such types as will accurately reproduce the writing of the original with its manifold peculiarities. These types were cut, under the direction of Professor Tischendorf, at the foundry of Gieserde and Devrieut, at Leipsic, and are intended exclusively for the work in question. The text of the manuscript is distributed over three volumes in folio, whereof the two first will contain everything belonging to the Old Testament; and the third the New Testament complete, together with the letter of Barnabas and the fragments of the Shepherd of Hermas. To these three volumes will be added a fourth, containing treatises on the history of the manuscript and the manner of its discovery, on its extraordinary antiquity, and its importance as regards the science of the biblical text. To these treatises is joined the palæographico-critical commentary concerning more than 7,000 passages altered in the manuscript by ancient correctors.

"This volume will besides be distinguished by 20 plates of photographic fac-similes, which are to familiarise scientific eyes with the impression of the original, and to exhibit passages especially interesting. The photographic part of the work is being executed by order and under the direction of the editor at the "Photographic Atelier," of the Imperial general staff at St. Petersburg; whilst the execution of all the typographic work takes place in the above-named foundry at Leipsic. The publication of the work will take place at St. Petersburg exclusively, without its being brought into the trade, as all 300 copies will be reserved by his Imperial Majesty as presents. Efforts are being made to complete the work by 1862, in honour of the jubilee of the thousandth anniversary of the Russian Empire, which falls in that year. But, in order to satisfy the desire of scholars, there will be prepared, besides this jubilee-edition, another, which is to reproduce in a more simple form, although with the same critical precision, the Sinaitic text-document. This latter edition, confined in the first instance to the New Testament, with Barnabas and Hermas, will be published at a very moderate price by T. A. Brockhaus, and is to be published in the same year, immediately after the St. Petersburg jubilee-edition.

"A special publication will in the course of this very summer announce the undertaking of this double edition, with information respecting many points of this manuscript, from which it will be practicable to form an opinion at once on its value for criticisms of the text, and on its scientific importance. It is a matter of course that every earnest examination of the most ancient witnesses to the saving truth now brought from Sinai will be heartily welcome. Misconceptions only could rouse apprehensions in pious minds about it.

"This announcement is to be published likewise by T. A. Brockhaus, and will also contain information respecting all the results of the editor's last journey to the East, in so far as they refer to the discovery, acquisition, and use of old Greek and Oriental manuscripts."—*Transactions of the Anglo-Biblical Society.*

Erlangen, Bavaria.—Progress.—The municipality has almost unanimously agreed to admit Jews to their city. This is a mark of considerable progress in intolerant Bavaria.—*Z. D. J.*

Ferrara.—The New Laws.—On the 1st of July last the Sardinian laws came into operation in that portion of the sub-Alpine kingdom, formerly belonging to the Papal states. As these new laws substitute the voluntary system for the measures of coercion authorised by the former legislation in all matters of congregational organisation and internal Government, great apprehensions are expressed lest the educational and charitable institutions of the Jewish community should suffer in the interval which must necessarily elapse before the new order of things can be established, and the members of the Jewish body come to an understanding what institutions should be retained, or had become unnecessary under the new laws, throwing open the public schools and municipal establishments to all citizens alike.

Vittoria.—The Ancient Jewish Cemetery.—Some time ago pits were dug in the neighbourhood of Vittoria when skeletons were found, the position of which was peculiar. It was moreover observed that they had all marks in the middle of the forehead, and traces of bandages round the arms. The antiquaries were therefore of opinion that there was something mysterious about these human remains. Mr. Silva, a merchant residing at St. Sebastian, soon ascertained from these marks that they were the remains of Jews of the 15th century, who had been buried with their phylacteries. Researches were then made in the archives of the municipality, when it was discovered that in the year 1495, when the Jews, in consequence of their banishment from Spain, had been compelled to leave the graves of their fathers, those of Vittoria gave their cemetery to the town council, on the condition that it should never be built upon. Mr. Silva urged energetically the municipality to keep the promise made to the Jews of old. The cemetery was consequently walled in, and the order given that no building should be erected on it.

THE DRAMATIC ELEMENT IN THE BIBLE.

(Continued from our last.)

In its inception the drama, among all nations, was a religious observance. It came in with the chorus and the ode. The chorus, or, as we now say, choir, was a company of persons who on stated occasions sang sacred songs, accompanying their music with significant gesture, and an harmonious pulsation of the feet, or the more deliberate march. The ode or song they sang was of an elevated structure and impassioned tone, and was commonly addressed to the Divinity. Instances of the ode are the lyrics of Pindar and David. The chorus was also divided into parts, to each of which was assigned a separate portion of the song, and which answered one another in alternate measures. A good instance of the chorus and its movement appears after the deliverance of the Jews from the dangers of the Red Sea. "Then sang Moses and the children of Israel this song unto the Lord: "I will sing unto the Lord, for he hath triumphed gloriously," &c. "And Miriam the prophetess took a timbrel in her hand, and all the women went out after her with timbrels and with dances; and Miriam answered them, 'Sing ye to the Lord, for he hath triumphed gloriously." At a later period, in Jewish as in Greek history, choral exercises became a profession, and the choir constituted a detached portion of men and women.

"Those who have studied the history of Grecian antiquities," says Archbishop Potter: "and collected the fragments which remain of the most ancient authors, have all concurred in the opinion, that poetry was first employed in celebrating the praises of the gods. The fragments of the Orphic hymn, and those of Linus and Musæus, show these poets entertained sounder notions of the Supreme Being than many philosophers of a later date. There are lyric fragments yet remaining that bear striking resemblance to Scripture."

So, says Bishop Horn, "The poetry of the Jews is clearly traceable to the service of religion. To celebrate the praises of God, to decorate his worship, and give force to devout sentiments, was the employment of the Hebrew Muse."

The choral song, that is, a sacred ode united with appropriate action, distinguished the Jews and Greeks alike. At a later period of Jewish history, the chorus became perfected, yet without receiving any organic change. Among the Greeks, however, the chorus passed by degrees into the drama. To simple singing and dancing they added a variety of imitative action; from celebrating the praises of the Divinity, they proceeded to represent the deeds of men, and their orchestras were enlarged to theatres. They retained the chorus, but subordinated it to the action. The Jews, on the other hand, did no more than dramatise the chorus. So, Bishop Horsley says, the greater part of the Psalms are a sort of dramatic ode, consisting of dialogues between certain persons sustaining certain characters: In these psalms, the persons or the writer himself and a band of Levites,—or sometimes the Supreme Being, or a personation of the Messiah.

We find, then, the Jews and the Greeks running parallel in respect of the drama, or that out of which the drama sprung, the chorus, for a long series of years. The practice of the two nations in this respect exhibits a striking coincidence. Indeed, Lowth conceives that the Song of Solomon bears a strong resemblance to the Greek drama. "The chorus of Virgins," he says, "seems in every respect congenial to the Greeks. They are constantly present, and prepared to fulfil all the duties of advice and consolation; they converse frequently with the different characters; they take part in the whole business of the poem." They fulfilled, in a word all the purpose of the Greek chorus on the Greek stage.

On certain occasions, the Greek chorus celebrated divine worship in the vicinity of the great altar of their god. Clad in magnificent vestments, they move to solemn measures about it; they ascend and descend the steps that lead to it; they offer sacrifices upon it; they carry in their hands lighted torches: they pour out lustral water: they burn incense: they divide into antiphonal bands, and sing alternate stanzas of their sacred songs.

So, in their religious festivals, the Jewish chorus surrounded the high altar of their worship, gorgeously dressed, and with a harmonious tread; they mounted and remounted the steps; they offered sacrifices; they bore branches of trees in their hands; they scattered the lustral water; they burnt incense; they pealed the responsive anthem.

But while we follow down the stream of resemblance to a certain point, it divides at last; on the Greek side, it is diverted into the lighter practice of the theatre; on the Jewish side, it seems to deepen itself in the religious feelings of the nation.

Æschylus, the father of tragedy, seizing upon the chorus, elaborated it into the drama. The religious idea, indeed, seems never to have deserted the Gentile drama; for, at a later period, we find the Romans appointing theatrical performances with the special design of averting the anger of the gods. A religious spirit also pervades all the writings of the ancient dramatists; they bring the gods to view, and the terrors of the next world, on their stage, are seen crowding upon the sins of this.

On the other hand, David, who may be denominated the Alfred of the Jews, seems to have contented himself with the chorus; he allotted its members, disciplined its ranks, heightened its effect, and supplied new lyrics for its use.

Another exemplification of singular coincidence and diversity between the two nations appears in this, that the goat was common in the religious observances of both; a similar ritual required the sacrifice of this animal: but with the Jews the creature was an emblem of solemnity, while with the Greeks it was significant of joy; the Jews sacrificed him on their fasts,—the Greeks in their feasts. And here we may observe, that tragedy, the most dignified and the primitive form of the drama, deduces its origin from the goat,—being, literally, the song of the goat, that is, the song accompanying the sacrifice of the goat.

Let us now endeavour to answer the question, Why, since the drama was generally introduced among surrounding nations, and Jewish customs and life comprised so many initial dramatic materials, this art was not known among that people?

It was owing to the earnestness and solemnity of their religious faith. We find the cause in the simple, exalted, and comparatively spiritual ideas they had of the Supreme Being; in a word, we shall state the whole ground to be this,—that the Greeks were polytheists, and the Jews monotheists.

Let us bear in mind that the chorus, and the drama that was built upon it, had a religious association, and were employed in religious devotion. We may add, moreover, that the Greeks introduced their gods upon the stage; this the Jews could not do. The Greeks, of course, had a great deal of religious feeling, but they could not cherish that profound reverence for the object of their worship which the Jews entertained towards theirs. The Jews accompanied the Greeks in the use of the chorus, but they could not go with them any farther. They both united in employing music and the dance, and all the pomp of procession and charm of ceremony, in divine worship; but when it came to displaying the object of their adoration in personal form to the popular eye, and making him an actor on the stage, however dignified that stage might be, the Jews could not consent.

This, we think, will explain, in part, why others of the ancient nations, the Arabs and Persians, rich as they were in every species of literature, had no theatre; they were monotheists.

But there is the department of comedy, of a lighter sort, which does not converse with serious subjects, or necessarily include reference to deity; why do we find no trace of this among the Jews? We may remember, that all festivals, in very ancient time, of every description, the grave and the gay, the penitential and the jubilant, had a religious design, and were suggested by a religious feeling. We think the peculiar cast of the Judaic faith would hardly embody itself in such a mode of expression. Moreover, tragedy was the parent of comedy,—and since the Jews had not the first, we should hardly expect them to produce the last. It is not difficult to perceive how the Greeks could convert their goat to dramatic, or even to comic purposes; but the Jews could not deal so with theirs.

(To be continued.)

KINGSTON, JAMAICA.—PRESENTATION OF A TESTIMONIAL.—We learn from the "Jamaica Tribune" that the vestry of the Spanish and Portuguese Synagogue, Kingston, Jamaica, was so highly pleased with the gratuitous services rendered by the bandmaster, Herr F. Beyer, at the consecration of the synagogue in February last, that a testimonial was voted to him, consisting of a silver baton, especially imported from England.

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